

13/5 Useful 13/5
REFLECTIONS

ON

Several Subjects,

Suited to

The PRESENT TIMES:

Each Chapter beginning with a diverting *Fable*;

To which is added a Proper *Moral*;

WITH

Curious *Observations* from the Best Histories:

Done into *English*, from a *French* Manuscript,
By P. B. DU-BOIS.

*Omne tulit punctum qui miscuit utile dulci,
Lectorem delectando pariterque monendo. Hor.*

The Second Edition.

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The P R E F A C E.



Fables were so much in Use, and had in such Esteem among the Ancients, that the Wisest and most Judicious of them, in whatever they either deliver'd, or publish'd, by Way of Advice, or Direction to Others, generally interspers'd such Choice *Fables*, as they thought would be most conducive to render themselves more intelligible; and to imprint in the Minds of their Hearers, or Readers, such lively *Ideas*, and convincing Notions, as are requisite thoroughly to ground Men in the Knowledge of Vir-

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tue,

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tue, and enforce the Practice thereof. Of the Truth of this we ourselves are, in some measure, Witnesses, seeing that one of the greatest Genius of the last Age (the Arch-bishop of *Cambray*) followed this Method in instructing the Royal Infants of *France*; and several since him value themselves upon a Knack of Writing after the same Manner. It is this which has likewise induced me to place in the Front of each of the following Sections, of which this inconsiderable Piece before you consists, some particular *Fable*, which comprehends both the moral and political Purport of each Section; and which, in the ensuing Application thereof, is supported by several Arguments, and curious Examples, extracted out of the Histories of most Nations: So that it is to be hoped, that in such an agreeable Medley and Variety, somewhat may occur, which

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which may redound, as well to the Improvement, as satisfactory Diversion both of Young and Old, which I can assure my gentle Reader, was the only End proposed by me in Undertaking it.

We read, that *Demosthenes*, when in Danger of being deliver'd up by the *Athenians*, upon the peremptory Demand of *Alexander*, thought fit, even at that Time, to make Use of a *Fable*, however light and trivial a Thing it may seem to be, to dissuade his Fellow-Citizens from such a Surrendry; and though otherwise Master of the finest Strokes of Eloquence and Oratory, yet by the Application of the *Fable* he chiefly carry'd his Point, and diverted the impending Blow.

Plato has inserted several *Fables* amongst his Laws, looking upon them as so many pleasing Ornaments, and an Allay no Ways disagreeable.

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The ancient Poets likewise very artfully introduced several into their Writings, to the end, that by the insinuating Application of such *Fables*, the sacred Mysteries of their Religion (such as it was in those Days) might meet with a more favourable Reception, and universal Belief, and Adherence from the ignorant and uncultivated Populace.

We have an Account, that *Menenius Agrippa*, when sent to pacify the *Roman* People, who upon a Pique against the Senate had forsok the City, accosted them with a *Fable*, in this Manner: *That on a Time all the Members of Man's Body rebell'd against the Belly, objecting that it remain'd in the Midst of the Body, without doing any Thing, whereas all other Parts and Members labour'd painfully to satisfy the craving Appetites, and provide Necessaries for the Body;*
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The Belly notwithstanding all this, laughed at their Folly, and said, It is true, I first receive all Meats that nourish Man's Body, but afterwards I send it again to the Nourishment of other Parts of the same: By this notable Tale he brought them to their Senses again, reconciled them to the Senate, and prevail'd upon them peaceably to apply themselves again to their several Trades and Callings in the City. In like Manner we read, that *Æsop*, being disposed to speak a good Word in Behalf of an old *Samian* General, who, having done what several in the same Commission have done besides him, *viz.* by fundry finister and oppressive Means fill'd his own Coffers at the Expence of the Publick; instead of a florid and elaborate Speech upon such an important Occasion, (and doubtless he rummaged his Budget for some of his best Arguments

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ments to support such a bad Cause) he made Use of a familiar *Fable* of a *Fox*, which was over-run with a Herd of Blood-sucking Vermin called *Tikes*, which a charitably disposed *Hedge-hog* in the Neighbourhood perceiving, very courteously proffer'd his Service to brush them off; but the *Fox* as courteously declined the Favour, urging that his present Adherents, being by this Time glutted with his Blood, could not suck much more; but if once remov'd, they might probably be succeeded by a set of fresh Ones, Empty and Sharp-set, by which Means he should run a Risque of losing every Drop of Blood in his Body; from whence this excellent Mythologist artfully inferr'd, that upon the Removal of their old General, who, being already over-grown with his unjust Acquisitions, could not well squeeze much more out of them, his Place
would

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would probably be supplied by another as Covetous, but Poorer, and so the Publick would groan under a fresh Extortioner and Imbezeller ; and therefore this Proceeding of theirs might terminate in the utter Ruin of the State : Many bright Orators might have pleaded worse upon such an Occasion ; but I can not answer for the Equity of *Æsop's* Politicks at this Time.

The *Himerians* were in a fair Way of surrendring up their All to that remarkable Tyrant *Phalaris*, by constituting him Commander in Chief of all their Forces, with a full and absolute Power ; had not the Poet *Stesichorus* stood up, and rouzed their Apprehensions, by relating the Story of a *Horse*, who resolving to be revenged of a *Stag*, that encroached upon his Property, and made bold with his Pasture, craved the Assistance of *Man*, who upon pretence of giving chase to
(b) the

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the Enemy, Saddled, Bridled, and Back'd him; and has ever since kept him in Durance and Subjection, ruing his dear-bought Revenge, and Application for foreign Assistance.

Nay, even Kings have condescended to speak after the same Manner; for we read, that *Cyrus*, after his Victory over *Cræsus*, when requested by the *Ionians* to accept of their Submission, upon the same Terms as they stood before with *Cræsus*, gave them this *Fable* for an Answer; That a Piper spying a vast Shoal of Fish in the Sea, took out his Pipe, and struck up his best Notes, supposing the Melody thereof would have enticed them a Shore; but finding it had not the desir'd Effect, he went another Way to work, and cast a Net, wherein having enclosed a great Number, he drew them to Land, at which Time they began to lift
up

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up their Tails and frisk about, which he observing; *What Sots are these*, says he, *that would not Dance when I play'd to them, and will be Dancing now without Musick?* With this reply he dismiss'd them, rejecting their Petition, because he had with like Success importun'd them to quit *Cræsus*, before his Defeat, and come over to his Party.

Theobald, King of *Austrasia*, gave some of his avaricious Courtiers to understand, what they were to expect, by putting them in Mind of the Story of a Serpent, which getting into a Bottle full of Wine, made bold with a Belly-full of it, but then found the Neck of the Bottle so Narrow, that there was no getting out again, without refunding the Whole; the Application was very Obvious, but I presume not over-agreeable to the Persons whom it concern'd.

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These Instances, which serve to demonstrate the Usefulness of *Fables* in general, I present my Reader with, upon the authentick Testimonies of *Plutarch*, *Aristotle*, *Herodotus*, and *Gregory of Tours*.

There is one Thing more to be observ'd, *viz.* that *Fables* seem extremely ridiculous to most People, by Reason of their containing such gross Absurdities, as brute Beasts, and Trees having the Use of Speech: Now I humbly presume they are not a Whit less useful upon this Account, but, on the contrary, more desirable, and valuable, because that the Moral which is wrapt up and disguised in such an artful Dress, may in some Measure be said to resemble the true *Nectar* and *Ambrosia* of the Gods; or to speak in more intelligible Terms, it is like a discreet Man's Diet, which the more distastful, and disagreeable, it may seem to the Palate,
the

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the more healthful it is, and the better Effect it generally has inwardly.

And the better to strengthen and confirm what I have urged on this Head, I hope 'twill not be amiss to insert the Opinion of a Modern celebrated Writer, whose Judgment and Authority, almost in all Cases, has been incontestable; and who, after having acquainted us of the great Difficulty of instilling wholsom Advice into the Minds of Men, thus speaks in the behalf of *Fables*, as the most agreeable Method. *Spectat.* Vol. 7. Nu. 512.

‘ Many Devices, says he, have
‘ been made use of, to render this
‘ bitter Potion palatable (speaking
‘ of Advice) some convey their In-
‘ structions to us in the best chosen
‘ Words, others in the most harmo-
‘ nious Numbers, some in Points of
‘ Wit, and others in short Proverbs.

‘ But

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‘ But among all the different
‘ Ways of giving Counsel, I think
‘ the finest, and that which pleases
‘ the most universally, is *Fable*, in
‘ whatsoever Shape it appears. If
‘ we consider this way of Instruct-
‘ ing, or giving Advice, it excels all
‘ others, because it is the least
‘ Shocking, and the least Subject to
‘ those Exceptions which I have
‘ before mention’d.

‘ This will appear to us if we re-
‘ flect, in the first Place, that upon
‘ reading of a *Fable* we are made to
‘ believe we advise our-selves. We
‘ peruse the Author for the Sake of
‘ the Story, and consider the Pre-
‘ cepts rather as our own Conclufi-
‘ ons, than his Instructions. The
‘ Moral insinuates itself impercep-
‘ tibly, we are taught by surprize,
‘ and become wiser and better un-
‘ awares. In short, by this Method
‘ a Man is so far over-reach’d as to
‘ think he is directing himself,
‘ whilst

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‘ whilst he is following the Dictates
‘ of another, and consequently is
‘ not sensible of that which is the
‘ most unpleasing Circumstance in
‘ Advice.

‘ In the next Place, if we look in-
‘ to human Nature, we shall find,
‘ that the Mind is never so much
‘ pleas’d, as when she exerts her-
‘ self in any Action that gives her
‘ an Idea of her own Perfections and
‘ Abilities. This natural Pride and
‘ Ambition of the Soul is very
‘ much gratified in the reading of a
‘ Fable: For in Writings of this
‘ Kind, the Reader comes in for
‘ half of the Performance; every
‘ Thing appears to him like a Dis-
‘ covery of his own; he is busied
‘ all the while in applying Charact-
‘ ers and Circumstances, and is in
‘ this Respect both a Reader and a
‘ Composer. It is no Wonder there-
‘ fore that on such Occasions, when
‘ the Mind is thus pleas’d with it-
‘ self,

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‘ self, and amus’d with its own
‘ Discoveries, that it is highly de-
‘ lighted with the Writing which
‘ is the Occasion of it.



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Useful

REFLECTIONS

ON

Several Subjects, &c.

CHAPTER I.

That whatsoever Condition we are in, the Love of the World ought not to make us forget God.



WE read in the Fable, that the Ostridge, having made a Meal of Bones and old Pieces of Iron, took a Walk, as usual, in the Fields, where not knowing how to employ Herself, and looking up, she spy'd in the Air a Bird of an extraordinary Body and Feathers. After she had spent some time in taking notice of him Flying, and seeing that he did not perch upon any Tree, she vainly thought, that he did it out of Pride, to shew that he wanted neither Strength nor Breath : Howsoever she said, to herself, *Thou must stop when thou art tired* ; but
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after

after having seen him turn and wind for a long time, without being able to discover his Design, wearied with Impatience, she conjured him to come nearer, and alight. The Bird answer'd her, *That the Earth was not his Element, and that Nature had assign'd him the Air for his Habitation: You shall stay but as little as you please,* replies the Ostridge, *grant me at least this Satisfaction, that we may converse some Moments together: I am not so Contemptible, but what you may easily judge of my Merit, by the Largeness and Diversity of my Feathers. Howsoever fine they are,* reply'd the other, *I plainly see they are not strong enough to raise your heavy and bulky Body in the Air. Remain where you are, 'tis sufficient for me to tell you, that I cannot keep any Correspondence with you, I am the Bird of Paradise, that have no Feet to walk upon the Ground; and your Wings, tho' very large and thick, are too weak to bear your Body in the Air, and besides your Nourishment is all Terrestrial, and I feed only upon the Dew.*

THE MORAL.

The Wicked commonly put a wrong Construction even on good Actions. Two Persons of a different Humour avoid the Opportunities of seeing one another. Great Men often make their Power the Basis of their Merit. 'Tis as difficult for a pious Man to mind terrestrial Things, as it is for a Man of the World to lift up his Heart to Heaven.

What Society can there be between those, who have a Heart of Lead and Earth, and those pious and heavenly Souls, who despise earthly Things and trample them under Foot? And what Friendship can there be between those, who have entirely forsook the Vanities of this World, and those lewd and debauch'd Men, who esteem nothing

thing but the transitory Pleasures of this Life? Who is so Brutish, as not to lift up his Heart to Heaven, and consider that however close the Union between his Soul and Body is, he must be oblig'd sometime or other, to leave and renounce the Earth? There is not one Man, in whatsoever Condition or Employment, but may sometimes, and ought often, to cast his Eyes towards Heaven, and seek after the Place of his first Original.

Without doubt a contemplative Life is the best and surest way to procure us an easy Access to God Almighty, because it takes us off entirely from the World, which is the Theatre where the common Enemy continually lays his Snares for us: But as we are to live in the Society of Men, I am apt to think we do enough if we can keep their Communication from infecting us, and our Souls from receiving any Earthly Alteration.

A *Pagan* has set us an excellent Example, 'tis *Anaxagoras* the Philosopher, who, having found by Experience, that his Concern for the World hinder'd his Thoughts in their Flight towards Heaven, resign'd all his Patrimony to his Relations, that he might apply himself with more Freedom to the Study of Wisdom, and the search of Nature, without concerning himself with any publick Affairs. Some of his Friends laugh'd at his new Fancy, imputing that Resolution to Vanity or Folly; and one of them put the Question to him, *If he had no Care at all of his Country?* his Answer was Admirable, and a christian Philosopher could have given no better, *Yes*, says he, stretching his Hands towards Heaven, *I have an extraordinary Care of my Country.*

This Philosopher's Behaviour, was certainly much more Commendable than that of *Crates*,

who threw his Wealth into the Sea, saying, *That he chose rather to part with it, than to hazard his own Ruin by such vile and despicable Possessions.* Though Riches and Gifts of Fortune often prove an Impediment to us, on our Journey towards Heaven, yet their Load is not so heavy, but we may steer our Course and reach the desired Port. If the *Ostridge* can't live in the Air, as the *Bird of Paradise*, and tho' her Wings are not able to raise her bulky Body from the Earth, yet by spreading them, like Sails before the Wind, she thereby quickens her Pace. The rich and mighty Men of this World have the same Advantage from their Wealth; which, by putting the Practice of Charity in their Power, may facilitate their Voyage toward the Seat of Happiness, and Glory.

Charles the Great, and *St. Lewis of France*, after having been long engaged with their Neighbours about earthly Possessions, studious at length of their own Good, and listening to the Dictates of Reason and Reflection, abandon'd the World, and cloister'd themselves up, the better to make their Peace with the Almighty; to lead a more regular Life, to make Provision for their Souls, and let them taste the Sweet of religious Retirement.

The Emperor *Charles the V.* had not Resolution enough to follow their Examples, but after having plung'd himself into the Vanities of this World, he left them on a sudden, and liv'd retir'd in the *Escurial*, his Palace, where he dedicated the Rest of his Days to Contemplation, and ended his Life better than could be probably expected.

William Duke of Aquitain was for some Years a Libertine to the highest Degree, and one who minded nothing in the World, but the Gratification of his Lust and Sensual Appetites: yet, by a Kind of Regeneration, he gave the World and the Vani-

Vanities of it, the Slip, and his Change of Mind and Manners, was so sudden and so great, that it is scarcely credible, that the same Person could have liv'd up to such a Pitch of Lewdness, and Chastity, and deserv'd the Character of the most Pious, and the most Ungodly, the most Cruel, and the most Merciful, the most Covetous, and the most Generous, the most Criminal, and the most Innocent of Men. He was, properly speaking, a heavy *Ostridge*, metamorphos'd into the *Bird of Paradise*, who fed upon Extasies, Meditations, and celestial Entertainment.

Was ever any One more enslav'd to Avarice, and Voluptuousness than St. *Alexis*, the Son of a great Roman Senator, who afterwards became a voluntary Mendicant, lest that too great a Prosperity, and Abundance, should prove the Cause of his Ruin?

We have also as surprizing an Example of a Prince of the House of *Burgundy*, who after having made a Journey to the Holy-Land, despising all the Grandeur and Vain-Glory of this World, chose to Live and Die in an Hospital, before any other Condition; to the end, that being freed from the World, and having made a Conquest of his own Will and Passions, he might set apart the Residue of his Life to the working out the Salvation of his Soul, and often meditate on Heaven, the only Fountain of true Bliss and Happiness.

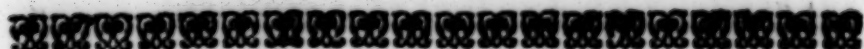
Since we have Instances of Sovereigns, and Persons in publick Employments, who have apply'd themselves wholly to the Exercise of Religion, whilst their worldly Affairs seem'd to require all their Attention, there is no room left to doubt, but Persons possess'd of the highest Honours are often excited by divine Infligations, to elevate their Thoughts towards Heaven; and frequently
con-

conceal, under an Appearance of Pomp, and Grandeur, religious Impulses, which remind them of the Vanities of this World.

A Cordelier, envious of Cardinal *Ximenes's* Fortune, reprimanded him severely one Day in a Sermon, because he wore a Gown lin'd with a Sable-Skin : The Cardinal seem'd not much affected with his Reproach, but after Sermon he follow'd the Cordelier into the Vestry, where he undress'd himself before him, to let him see, that instead of a Shirt he wore next to his Skin a Hair-Cloth ; and that he wore the Sable for no other Use, than to render more glorious and honourable, his Quality of Regent, and Minister of State. But let this be said, by the Way, of those who profess a superstitious Religion.

It may not be amiss to mention another Instance, viz. Of *Jane* Princess of *Portugal*, who wore Sackcloth instead of a Shift, those very Days She was to appear most sumptuously Dress'd. And, How many do we see, who deny themselves their ordinary Pleasures, to visit and assist the poor Prisoners, and wait upon the Sick which is much more commendable ?

But since it plainly appears from the preceding Discourse, that there have been Persons of both Sexes to be found, even in the Courts of Princes, who have liv'd in the constant Practice of Virtue ; What Condition can be exempted from it ? Let us then justly conclude, that the Rich and Poor, Healthy and Sick, Young and Old, Men and Women, Masters and Servants, have an entire Liberty ; nay, are indispensably oblig'd to lift up their Hearts towards Heaven, to live in the World as if they were out of it, and to hearken to the Oracles of divine Revelation, and the Motions of reasonable Nature.



CHAPTER II.

That we cannot employ too much Time, or too many Tutors, in the Education of a Young Prince.

THE News being brought, That a *Lioness* was deliver'd of an Issue Male, the Beasts of the Forest came all thronging to Court, to pay their formal Complements, and congratulate her at the Arrival of her Son-and-Heir: A *Mule*, that had not been very forward to make his Visit, came some Days after to pay his Complement; but the *Lioness* was so buisy in a Lecture to her Son upon the Gracefulness of his Mein, March, and Fashion, that she was not to be spoken with at that Time. The *Mule* came a Second Time a-while after, and she was then so taken up in a Lesson to him upon the Dignity of his Blood, Family, and Function, that no Mortal was to come at her till that was over. He came a Third Time, but she was then so Intent upon the Topick of the Duty, and the Mystery of Government, and the Royal Arts of keeping the People in Obedience, by a Political Temperament of Love, and Fear, in the Administration of Justice, that there was then likewise no coming at her. These Repulses put the *Mule* out of all Patience, and going away, he said, *Here is a pretty Business indeed, to make such a Clutter for one Beast to get the Sight of another!* The *Lioness* over-hearing his Murmuring, call'd out to him and said, *That One could not be too Careful, or employ too much Time in the Education of the King of Animals, and that the Institution of a Prince*
was

was never the less a Matter of Importance, because a Mule did not understand it.

The M O R A L.

This Fable does naturally enough set forth the Duty of Allegiance, and Homage, every Subject owes to his Sovereign; together with the Chearfulness he ought to shew in Congratulating him upon all joyful Occasions. But it lies very hard upon the Stomach of the Dis-affected, and if they pay their Complement at all, it is like the *Mule*, as late as they can. The *Lioness* teaching her Young in the Forest, is a lively Image of the Necessity a Prince, and every discreet Man lies under of Knowing Himself first; and shews us, at the same Time, how Careful we ought to be in the Institution of Youth under our Care.

We may further say, that there are so many Secrets necessary to be taught a Sovereign Monarch, that they well deserve his utmost Attention, and a great deal of Art in the teaching of him; and the greater his natural Parts are, that which is Artificial in him is more likely to succeed. 'Tis requisite he should know how to receive his Nobles in a complaisant and obliging Manner. 'Tis his Interest to be of a mild Disposition, and easy of Access. An outward Affability is of so great an Advantage, and the *bonne Grace*, or the *Je ne sçay quoy* is so desirable, that one cannot employ too much Time, or too many good Tutors to take Care of his Education.

Though Princes, in hereditary Kingdoms, are Heirs like Chiefs of Families, of all the respective Estates, and Authority of their Predecessors, and tho' they have as great Power in their Minority as in a more advanced Age, yet common Experience may

may convince us, that the Respect and Affection of the Subjects increase according as the royal Virtues, and heroick Actions spring up in their great Souls. Nothing is more constant and inexhaustible than a good and virtuous Education, it bears up and strengthens the Prince's Authority, if it does not increase his Power. Wherefore, since God does not allow Princes any other Pre-eminence in their Birth, than the Command of so many Millions of Men, it is reasonable they should learn how to Govern them, being the most important Employment God himself, by his infinite Wisdom, has assigned them. I grant they may receive from bounteous Heaven particular Gifts, and special Favours, but the same divine Providence requires we should set our Hands to work to concur with it; and if a young Prince was suffered to live according to his natural Inclinations, he would doubtless be guilty of Imprudences, and Mismanagements in his Administration, because howsoever happy and innocent his Inclinations may be, they are capable of being corrupted.

For that Reason Parents, in Educating young Princes, ought to take a more particular Care, and quite different from that of private Persons. 'Tis sufficient for a Plow-Man to know when to Reap, and when to Sow. A Merchant should not be a Stranger to any Thing relating to his Commerce. A well-bred Gentleman ought to know how to make use of his Sword. But the Prince must know how to Rule and Govern, the Husband-Man, the Merchant, and the Gentleman. He ought to set a Pattern to all others, and by his good Example direct all their Actions; as for Instance, 'tis his Duty to banish from their Minds Violence, and Injustice, by his Moderation, and Equity. He must know how to maintain them in Peace, making

them Wise, Good, and Happy; and boldly to defend them in War, at the Head of their Army, if there be Occasion for it. But especially, he must not forget the Means how to infuse into the People the Respect which is due to him, lest he should insensibly fall into the Contempt of his Subjects, and by that Impair his Authority.

I would not be understood, that he must continually appear at Court, holding a golden Scepter in his Hand like *Herod*, or turn his whole Body at once, as the Emperor *Constantius*; lest he should lose any Thing of his Gravity, it concerns him more than his Subjects, sometimes to put off that severe and threatening Look, and assume a smiling Countenance, to shew his easiness of Access, and entice and allure by the softness of his Words, those whom he stands in need of to support his own Authority. No one ever did it more *apropos* than *Frederick* King of *Denmark*; that young Prince, who had attain'd to a full Maturity in Knowledge and Understanding, at the Age of Twenty, and was more Prudent than the most accomplish'd in Politicks, admitted into his Closet, by Way of Relaxation, those Courtiers whose Humour, and Conversation he liked best, and inviting them to a Freedom of Discourse, *Come*, said he, *let us be Merry and Free whilst the King is absent*. Then behaving himself like a private Person, he suffer'd, nay he desir'd, that every one should put in his Jest, as he did Himself. But as soon as the Time for Business was come, *I bear*, says he, *the King a coming, let us quickly retire, lest he should surprize us*. Then changing immediately his Countenance, and Behaviour, and resuming his becoming Gravity, and his unfeign'd majestick Air, he insensibly reviv'd Respect and Veneration in those Persons he had been so prudently Merry with.

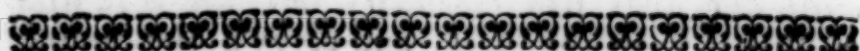
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In order to render a Prince of that Humour; we ought to employ all our Wit, Ingenuity, and Diligence ; and above all, thoroughly to convince him, that as he is, or is to be a King, he ought never to be guilty of the Indiscretion of offending any One designedly, either in the Administration of publick Affairs, or in private Conversation, or less still of doing any Injustice, for the main Support of Power is Equity.

'Tis said of *Mammaea*, a prudent and virtuous Princess, Mother to the Emperor *Alexander Severus*, that she was so careful of the Tuition of that young Prince, that she sent, all the World over, in search of the most Virtuous, and most Learned Men, to take Care of his Education ; in order that he might improve, by the Example of their good Manners, Morals, and exquisite Learning ; and because he was only Adopted by an Emperor, drown'd in Pleasures, and all sorts of Vices, she order'd it so, as to keep him at such a Distance from him, that he very seldom appear'd in his Presence, lest he should discover by his Eyes, Ears, or otherwise, the Filthiness of his Wickedness ; and her Diligence was followed with a happy Success, for scarce could one find any of his Subjects possessed with a more Noble, more Generous, and more Courageous Soul, than he had. He shew'd a mortal Aversion to Vice, and could not bear with the Presence of those Monsters, who have neither Esteem for Virtue, nor Love for Justice ; he put out Proclamations, signifying to the Wicked, not to be so Bold to appear in his Presence, lest he should be oblig'd to enquire into their Way of Living ; and he was so Merciful, that there was not One Gibbet erected in his Reign, which was Thirteen Years, Three Months and Seven Days. Such were the Effects of the Diligence and Care of his

virtuous Mother's Instructions, who might have more confidently made the Answer a certain Lady of *Lacedemon* made to one of her intimate Friends, who shew'd her a Piece of Tapestry, curiously wrought with the Needle, saying, *This is my Work; There is Mine*, reply'd the Lady, pointing to Four of her Children, in whose Education she employ'd her whole Time.

A Timely Discipline is no less requisite to Youth than Nourishment, and a good suitable Education in a Young Prince is the Work of Works, especially when he is to have the Government, and put the Laws in Execution over a whole Nation: Therefore there are none but *Mules*, I mean wicked, impious, and selfish Men, who can find Fault with the Time, and Care employ'd in the Training of him up, or those very Persons, who have no greater Desire, than to make their Advantage from his Weakness, after they have Poison'd his good natural Dispositions by their Flattery: I have said Time, for the Education of a Prince is not the Work of a Day, whole Years are required for it, which occasion'd *Demosthenes* formerly to say, that *Alexander the Great* was an Infant in *Macedonia*, a young Man, when he pass'd into *Sclavonia*; but a perfect Man, and an incomparable General, before the Walls of *Athens*.



CHAPTER III.

That young Lords, especially Princes, should not Undertake any thing without Counsel.

THERE was a Cast of *Eagles* in an Airy, and the Fledger of the Two was still pressing the Dam to let her take her Liberty in the World, as other *Eagles* did. The old One told her, that she had neither Wings, Strength, nor Practice for such an Adventure, and that she was too Young to be trusted abroad upon the Ramble. The Dam went on in this discouraging Way, till she found that she would take no Denial, and so took her at last into a gentle flowery Meadow, where she might fall soft, in case of any Miscarriage, and there for Quiet sake, she gave her Leave to make her first Experiment. She was no sooner upon the Wing, but down she came fluttering into the Grass, crying out all the Way she fell, *That no Body should ever take her at that Sport again, till her Feathers were better grown*; but yet within a few Days, she was at her Mother again, only to lead the Way, and give her Leave to follow. The Dam put her off for the present, and went out a Forraging, charging her young One upon her Blessing, not to stir abroad till she return'd. She was no sooner gone, but up comes a *Vulture* to the young *Eagle*, and sets her so desperately agog upon Roving, that without any more ado, she springs into the Air, and after a short Struggle with an insuperable Difficulty, down she drops Screaming upon the Sand. The old *Eagle* posts away to her upon the Cry, and finding the *Vulture* with

with her, that had debauch'd her, she tore him to Pieces upon the Place, and carry'd the young One home to her Nest.

The M O R A L.

It is utterly impossible for People to succeed in any Undertaking that is above their Strength and Ability. Youth is presuming, and deaf to good Counsel, and never so sensible of its Faults, as in the Midst of Danger ; but when the Jeopardy is past, it commonly resumes its former Presumption. Flattery and ill Example are still more prejudicial to young People, than their own Rashness and Obstinacy.

Civil Governments would have provided Laws to no purpose, in Favour of Orphans, if private Minors had no need of Protectors, and Guardians to manage for them ; and if young Princes could, without the help of wise Counsellors and Regents duly discharge the Duty of Sovereignty. Therefore neither of 'em ought to take any thing in hand, especially of Moment, without the previous Advice of fit and able Men, at an Age wherein they cannot be supposed to be endued either with a sufficient Foresight of what is to come, or Experience of what is past, or Moderation to govern the present ; lest they should prejudice themselves by the Weakness of their Judgment, or inconsiderate Heat of youthful Years. What I have said in regard to Minority, may justly be applied to other young Men, that have exceeded it ; for it is not to be supposed, that at their first entring on the Stage of the World, they can be Skilful enough to encounter the Cunning of those Enemies, who by long Experience are become, as it were, Artists in Craft, Treachery, Fraud, Cruelty, broken Vows, and Promises,

Promises, and in short all sort of Iniquity. 'Tis true some Families are blessed with a wise Issue, even in their tender Years, but yet that Wisdom will not capacitate them to manage such Affairs, as they cannot be sufficiently acquainted with, by Reason of their Age.

If those very Persons, who are the most vers'd and experienc'd in the Management of Affairs, often prove deficient, and leave their Matters in Disorder and Confusion; What can we expect from a hair-brain'd Youth, never instructed by Adversity, who has nothing but his own ill-grounded Presumption and Obstinacy to support him in, or carry him through any Undertaking? We may justly affirm, that a young Man, unless furnish'd with natural Gifts and Endowments, in an extraordinary Degree, is not capable of succeeding in his Affairs, without the Help of a prudent Counsellor; such as was the Count of *Flanders*, during the Minority of *Philip* the First, King of *France*, who in the Beginning of his Regency quell'd the Rebels of *Guienne*, and delivered up into the Hands of that Young Prince, when of Age, the Administration of his Kingdoms, in the best Order he could ever have Wish'd.

But if the Counsellors of Princes were as Imprudent as the Bishop of *Tomoree*, chief Minister and Superintendant of all the Affairs of *Hungary*, doubtless they would expose themselves and their Prince to the same Misfortune as that unhappy Prelate did. *Soliman's* Army, composed of above Two Hundred Thousand Men, being drawn up ready to Battle; the *Hungarians* might easily have declin'd it, had not the favourite Bishop, contrary to the Young King's Opinion, a Prince more Wise and Prudent than himself, and to the Remonstrances of the Council of *War*, forc'd them to a
rash

rash Engagement, not foreseeing the utter Improbability of coming off Victorious, by the Means and Assistance of an Handful of Men. And, for a Confirmation of his Imprudence and ill Conduct, he commanded, contrary to all Reason, Three Officers of Note, who had been appointed for a Guard to his Majesty, upon the first Disorder of his Troops, to fall upon the Enemy, and so left the King's Person defenceless. Thus they all fell Victims to the indiscreet Frowardness of one Man, or as the Bishop of *Varadin* very well express'd it, when he saw that *Tomoree* could not be prevailed upon to alter his Resolution, *This Day*, cry'd he, *shall be Consecrated to Twenty Thousand Martyrs*; which was the Number of their small Army.

'Twas on that Occasion that one might have said, that young King *Lewis's* Counsel was more sure and trusty, than that of a Grey-headed Man, who in one Day destroy'd his Prince, and put the Kingdom of *Hungary* into *Soliman's* Hands. Those who shall well consider the Nature of Affairs, will find something not unlike this, in the Conduct of *Charles the VIII.* it being certain that he undertook the Expedition against *Naples* of his own Accord, which proved very successful to him, he Conquer'd that Kingdom, and made whole *Italy* tremble with his small Army. But he was no sooner in Possession of it, than suffering Himself to be govern'd by the flattering Counsel of imprudent Ministers he kept about him, who minding nothing but the Gratification of their own unbounded Avarice and Ambition, occasion'd the Loss of it in less Time than he had spent about his most glorious Conquests.

Do not infer from these two Examples, that the Administration is safer in the Hands of a young Prince, than in those of a prudent Council,
able

able to account both for the Administration, and the Prince's Conduct. If some Ministers of State have fail'd, through their too great Rashness, Ambition, and Avarice, we may instance a great many, who moved by the Love of Virtue, have given very wholesome Counsel, and faithful Advice to their several Princes. And indeed it would be something wonderful, if in the Imitation of King *Charles the VIII.* a young light Headed Prince should in any considerable Enterprize meet with the wish'd for Success. For a daring Temerity, which is habitual to most young Men, is always Dangerous. Was it not for these inconsiderate, and ambitious Tempers, that the Fables of *Phaeton* and *Icarus*, were invented? The first, thinking himself capable of guiding the Chariot of the Sun, had like to have set the World on Fire; the other despising his Father's Counsel soar'd above the Clouds, and melted the Wax which held his Feather'd Supporters together.

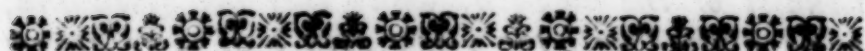
We may justly compare to these Two rash Youths, who rejected the Advice of their Parents, *Don Sebastian* King of *Portugal*, and *James the IV.* King of *Scotland*. This last, instigated rather by his own Vain-Glory, than by any real Provocation given him by King *Henry the VIII.* of *England*, levy'd a little Army, contrary to the Advice of his most faithful Servants, march'd directly to the City of *Berwick* to encounter the Earl of *Surrey*, who Headed the Enemies Army; And to shew that his imprudent Age, and irrational Conduct went Hand in Hand, he commanded all his Horse-Men to alight, sent back their Horses, and march'd himself at their Head, with his Pike in his Hand, with an unparallell'd Rashness. But his Valour without Discretion, not being able to resist the Enemy, his Army was entirely defeated; he and

many Others perish'd in the Combat, and *Henry the VIII.* tho' his Brother-in-Law, was so transported with a Desire of Revenge, that contrary to all the Rules of Generosity, and even common Humanity, he exposed the Body of that unfortunate young Prince to the Fowls of the Air, instead of giving him an honourable Burial. As for *Don Sebastian*, his Courage push'd him on likewise to Danger, for he too wanted Prudence to govern his Valour, or rather his brutish Ardour; he was so forward to engage in the Defence of *Muley Mahomet* against *Abdemelech* in *Africa*, that though his Assistance had been Twice declined, he resolutely persisted a Third Time, and with Fifteen Thousand Men engaged the Enemy, whose Army consisted of above Sixty Thousand. *Muley* himself, whose Part he had taken, and his own Council did their utmost to represent to him the inevitable Danger he blindly ran into, but nothing could stop the Impetuosity of his Rashness, and so he lost his Life, and left the Kingdom of *Portugal* in such a Condition that it narrowly escaped utter Ruin.

In one Word, it is a difficult thing to curb the Fury of a Young Man, whose Blood is hot in his Veins; and we find the wise Man often exclaiming against it with great Heat and Vehemency, not without good Reason, even in Regard to his own Family, seeing that probably his Son *Rehoboam* was an Instance of it, which nearly concern'd him, if we may conclude so much from his subsequent Behaviour after his Father's Death, at which Time he contemptuously turn'd away all the old sage Ministers, that had had the Confidence of his Father, and gave himself up entirely to the pernicious Counsels of some young Fools that surrounded him. *1 Kings*, chap. 12. v. 8. *But he forsook the Counse*

Counsel of the old Men, which they had given him, and consulted with the young Men that were grown up with him, and which stood before him. By which Proceeding he lost Ten Tribes out of the Twelve that composed his Kingdom. And Jeroboam, having render'd himself Master of them, Reign'd over them with a despotick Power.





CHAPTER IV.

That a Favourite never ought to abuse the Favour of his Master.

THERE was a Person of Quality, who took no greater Pleasure, than in playing the *Buffoon* with some Drolls and *Mimicks* he had about him. One while a Young *Puppy* was all his Delight, but he put him off for Tearing his Silk-Stocking one Day as they were playing. Then he took to a *Parrot*, who was discharg'd also, for not speaking some Days he was indisposed. Then a Gamesome *Ape* he kept won his Heart by his Apish Tricks: This *Ape* took his Master one Day upon the merry Pin, and got a Deputation from him to do whatsoever he had a Mind to, in his Master's Jurisdiction, for the Space of one whole Day; he began the Freak among the *Pages* and *Lacquayes*; his next Step was to the Women's Dresses, and so by Degrees he went higher and higher, till he came to dip in the same Plate with his Master; from this Liberty he advanced to Kissing and Coakefing of him, riding upon his Shoulders, and playing his Tricks upon his very Head, and his Master wonderfully pleased all this while with the Frolick: in the Confidence of this Freedom the *Ape* told him, *That the Barber had left three or four Hairs out of Order in his Beard, which, with his Leave, he could set right, he thought*; his Master bad him *do it, and welcome*, and in that Instant he pluckt off one of his *Whiskers*, but was turn'd out of the House for it, with Shame and Indignation.

THE

The M O R A L.

Our Likings, or Dislikes, are founded rather upon Humour and Fancy, than upon Reason. Every Thing pleases at first, and nothing pleases long; to change without Reason is a Mark of Levity. Flattery and Grimmaces often make a deeper Impression on the Mind of great Persons, than Prudence and Wisdom. An indiscreet Man always takes more Liberty than his Patron designs to grant him; in fine, a too great Freedom and Liberty commonly hasten the Ruin of a Favourite.

Every Favourite will acknowledge, that the readiest Way to forfeit the Favour of his Prince, is to usurp a greater Power than his Master designs he should; and nevertheless, most of them, by an Excess of Vanity and Ambition, expose themselves to that Danger. We have no longer Regard to those just Sentiments, when once we are arriv'd to the Height of Honour: We are dazled at the Splendor of a Crown. What we just now desired so eagerly, becomes indifferent to us; like Children, we cry after new Play-things, which we grow weary of, and throw away; we are diverted with the bounded Prospect, 'till we arrive at the Top of the Hill, where our Views are enlarged, and only terminated by the Immensity of the Heavens.

Experience shews, that the chiefest Ingredient to render a Favourite Odious, is an ambitious Desire to have an absolute Government of Affairs; this renders him discontented with all his Prince does for him, makes him envy all that are above him, and leads him to the very supplanting the Author of his Greatness. *Sejanus* and *Cleander* aspir'd to the greatest Honours in *Rome*, tho' they were both disappointed in their Pursuit.

Sejanus

Sejanus had gain'd the good Graces of *Tiberius* by his Policy, flattering Behaviour, and dangerous Compliances; afterwards his Ambition prompted him to make away, by Degrees, with all who seem'd to share, or lessen his Favour; he destroy'd the Prince's whole Family, and contriv'd the Execution of all that might have, or lay any Claim to the Empire. Now as he had but one Step to go further, and to lay his Benefactor in his Grave, by an untimely Death; *Tiberius*, who was vigilant and lookt about him; because the Grandeur of *Sejanus* kept him in a continual Diffidence, prevented him when he least expected it, and had him executed by an Order of the Senate, that very Day he expected the Empire.

Cleander was sold as a Slave, but on the account of the Agreeableness of his Manners, his genteel Carriage, and his natural Compliance, he was made a Present of to the Emperor *Commodus*; who being a vicious Tyrant, abandon'd to the most filthy Lust, and One who thought that Time lost he employ'd in the Affairs of the Republick, entrusted *Cleander* with the Administration of the most important Concerns, and suffer'd him to have so great an Authority, that he render'd himself insensibly Master of his whole Court, Guards, and his own Person. From that time all his Thoughts were to open himself a Way to the Throne, by gaining the Love of the People, and getting rid of his Master, and in order to effect his Design, he bought a vast Quantity of Corn in a great Scarcity, thinking that by filling the Belly of the Hunger-Starv'd *Romans*, he should oblige them to Fight for him; but it happen'd on the contrary, as an over-ruling Providence would have it, that the People, supposing him to be the Occasion of that publick Dearth, rose on a sudden, and put him to Death.

There

There is another Sort of Insolence, for which an indiscreet Favourite commonly pays dear, and that is, when he speaks without Respect, or his Words, and Behaviour seem to diminish the Prince's Authority; or in a boasting Manner endeavours to shew his Weakness, censuring his Actions, retrenching his Liberalities, or making him recant of what he had said, to shew with Ostentation the Ascendant he has gain'd. The High-Constable of *Luna*, who of all the Favourites has carry'd it highest, whenever the King had order'd, or given any thing of his own proper Motion, instead of endeavouring to reform his unreasonable Orders, respectfully representing to him, that they could not be executed without a manifest Detriment to the State, and his Majesty, did on the contrary proclaim loudly and publickly, that the King's Liberalities could not reach so far, and that he understood the State of his Affairs better than he did Himself.

Admiral *Cbabot*, being threaten'd by *Francis the I.* to be put into the Hands of his Parliament, answer'd him with too much Freedom, that he desir'd no better Usage, and even required, that his Life might be strictly examin'd, that his Majesty might not have room any longer, to doubt of his Innocence and Loyalty. The King took those Words for *Bravado*, and was so exasperated against him, that he would have certainly lost both Life, and Honour, if his noble and generous Actions had not protected him, but however, his Arrogance depriv'd him for ever of the good Graces of his Prince.

Another Defect, or Vice, no more pardonable in a Favourite, is when Abusing of the too great Liberty allow'd him, he sets up for a morose Controller, or a proud Censurer of his Master's Imperfections

perfections; takes Pleasure to contradict him, and oppose his Humour, and is pleased with an Opportunity of exposing the Weakness and Infirmary of his Person. A King of *Egypt*, having order'd the Son of a Favourite of his, to place himself at a certain Distance, pierced his Heart with an Arrow as he rose from Table, saying, *That if Wine had intoxicated him, and turn'd his Brain*, as his Favourite would have made him believe, *he could not have been so good a Marks Man.*

If what has been reported of Mr. *Alenfon*, Brother to *Henry the III.* of *France*, and the famous *Bussy* his Favourite, is true, the History of it deserves to have a Place here. Mr. *Alenfon*, in Merriment, one Day desir'd him, that they might tell each other their Faults with all Freedom: "*Bussy* excus'd himself very modestly, and "consented that the Prince, as it was in his own "Power, should reproach him with whatever he "could think on worthy of Blame, during his whole "Life: That for his own part he was not so much "depriv'd of his Senses, neither was he so rash "and bold to rehearse, though in Jest, the Faults "and Imperfections of his Master. The Duke insisted on what he had propos'd, and began with the great Reputation that *Bussy* had of being thought a Man of Courage among the Nobility, and adored by the Ladies, though the former look't upon him as a Coward, and the latter took him to be a cross, ill-natur'd Fellow. He was so nettl'd at it, that without any more ado, he made this sharp Repartee, *That if Alenfon was Bussy, and Bussy was Alenfon, Bussy would not employ Alenfon for his Dog-keeper, he look'd so damn'd Ugly and Homely.* The Duke incens'd to the highest Degree, and so much the more because it was a true Jest, cry'd several Times, *Ha! Bussy it is too much, it is too much,*

much, Buffy ; and tho' *Buffy* cast himself at his Feet, and represented to him, that it was by his own reiterated Order, and that to Obey him he had done an extreme Violence to himself, he never was afterwards so much in his Favour, as he had been before : But on the contrary, when he was Murder'd by the Count of *Montsorreau*, who was jealous of him, on the account of his Wife ; it was generally thought, that he had first the Consent of *Henry the III*, to stab him, and the Approbation of Duke *Alençon* the King's Brother.

'Tis neither prudent nor safe to provoke great Men, for let their Persons, and Administration be what they will, there is still a Veneration due to their Character and Dignity ; and Injuries, Reproaches, or Affronts make so deep an Impression on Princes's Mind, especially if there be Suspicion of Design in't, that, like Letters engrav'd on Marble, they never can be obliterated until the Marble is decay'd.

But to our main Purpose, it will not be altogether improper to say something here of the Two Favourites of *Edward the II*. King of *England*, *Gaveston* and *Spencer*, so notorious in History for their bad Conduct. The Victorious *Edward the I*. Father to the young Prince we are going to speak of, had educated him in the strictest Path of Virtue by solid Instructions, and great Examples of Prudence and Valour ; but all his Endeavours and Cares were obstructed by Two great Ostacles : *First*, That young Prince had vicious Inclinations, and Nature prevailing over Precepts, he resolv'd to gratify a Passion no less fatal to the State than himself. *Secondly*, He resign'd his Heart up entirely to one *Gaveston*, an *Italian* of but low Extraction, but a Person of that extraordinary Beauty that he might have match'd with any of the most

celebrated Ladies, for the Exquisiteſſenefs of his Shape, his Air, and Features. *Edward* ſtruck with this engaging Perſonage, grew ſo corruptly fond of him, as to make the Character of the Lover and the Favourite infamous. But they, after they had paſt the Bounds of Virtue, eaſily got over thoſe of Modesty, covering no longer their exorbitant Diſſoluteneſs with the Veil of Silence and Obscurity: upon which the King becoming acquainted with this, was ſo ſenſibly touch'd with Grief at their ſcandalous Life, that he haſten'd the Exile of that wicked Favourite.

Some time after, the King feeling the Approaches of Death, gave his Son *Edward the II.* his laſt Orders and Admonitions in the Preſence of a great many Lords and Barons, who ſtood about his Bed. *He* clearly repreſented to him, that the Throne, to which Providence would ſoon exalt him, ſhould cover him with Infamy and Diſhonour, if Virtue and Piety were not the Foundation of it; that the paſt Lewdneſs of his Youth, which till then every one had beheld like a private Perſon's Irregularities, would for the Future be lookt upon as the Debaucheries of a King, equally deſtructive to the Prince and Subjects. That ſo pernicious an Example would corrupt all his Subjects; for ſuch as the Fountain is, ſuch will be the Stream; nor would they ſuffer him to puniſh them with Juſtice, if he himſelf ſet a Pattern to ſo irregular a Behaviour: That if he did not elevate himſelf by his Virtue, above the reſt of his Subjects, his Crimes would debase him infinitely below them all, and an univerſal Contempt, and Diſdain would be the Conſequence of ſuch an execrable Conduct. In ſine, that if he did ſlip that fair Opportunity of returning from his Errors, he never would recover it as long as he liv'd. After ſo whoſom an Advice, the King upon his Death-Bed

conjur'd

conjur'd him upon God's Blessing, and his Own, never to recall that Villainous Gaveston; he exhorted him not to promote any to honourable Employments but the true Nobility, and Persons distinguish'd by their Merit and Virtue; he out of his paternal Affection warn'd him, that the Lords and Barons never would suffer above them Persons unworthy to wait on them; last of all he conjur'd the Lords themselves to continue Loyal and Faithful to their King, and to keep at a Distance that dangerous Viper he had banish'd.

The Prince and Barons obliged themselves by a solemn Oath, in the Sight of Heaven, religiously to fulfil his last Will, and Testament; and few Moments after, that good King took his Leave of this World, with a greater Satisfaction and Comfort, than he actually had Reason to have; his Son quickly approv'd of that receiv'd Maxim, that *dead Lions can't roar*, or as the French say, *Les Morts ne mordent pas*. He thought it a Kind of Superstition, to regulate his Conduct by the Prescriptions of a Man in his Grave, the Oath he had taken troubled him a little, but when Conscience is no longer tender and scrupulous, Oaths are no more binding than Promises. He that will break his own Word, will soon transgress the most sacred Protestations and Vows, and every Engagement becomes brittle, if its Foundation be not cemented with Probity and Religion.

We had a great Instance of it at the Death of *Edward the I* That noble Prince, who Reign'd like a Father and a King, had no sooner left this perfidious World, but they had no longer Regard to the Memory of his departed Soul; his Son's following Deportment was a plain Demonstration, that the Tears he shed at his royal and tender Father's Funeral, were a counterfeit Lamentation, and rather an Ostentation of Sorrow, than an Indication of it.

Those very three Things which he had most strictly recommended, were the most neglected. The *First* was, Never to recal *Gaveston*. The *Second*, To carry his Bones in the Middle of the English Army, until *England* was Revenged of *Scotland*. The *Third* was, To apply to certain charitable Uses a Sum of Money he left for that Purpose : But not one of these was executed. Every Body waited with Impatience the first Steps, and what Courses this new King would take , but his wicked Inclinations, incapable of a long restraint, quickly broke out into the wildest Extravagances, and satisfy'd all the World what *England* was now to expect from the King. The return of his Favourite was his chief Ambition, and the only End of his inordinate Desires. His Oath, and that of the *Barons* were a great Impediment to the Execution of his Design, tho' he was not so scrupulous as to boggle much at his own, if he had not apprehended the *Barons*, who in an Age plain, simple, and sincere were of a Temper less tractable, and not of so complaisant an Humour as their Posterity has been since : The Apprehension he was in, with an alternative of Sadness, reduced him to a deep Melancholy, and brought him to such a State of Weakness, that those very Persons, who had it in their Power to relieve him, pity'd what he endured. Every one was amazed to see that young Prince abandon the Helm of his Kingdom, at a Time when he should have signaliz'd himself. But a flattering Courtier soon extricated him from that Perplexity, Prince's Palaces are very seldom without such hungry Parasites, whose Rise, and Preferment are often founded on the total Ruin of the State. This insinuating Shark taught him, that, as he was a King, it behov'd him to command as such, that the Grumbling of the Nobility would not be of
any

any long Duration, and at the Worst he could but teach them their Duty, and bring them to their Obedience; and in fine, that *Edward the I.* his Father might, whilst he was alive, have required an Obedience which his Ashes had no Reason to expect to be paid them.

That crafty Prig was not ignorant, that simple Probity, and down-right Honesty, seldom lead to Grandeur; but that a subtil and flattering Genius was necessary to gain the Favour of a weak and unthinking Prince; and he lookt upon the great Road of Virtue and Justice to be no more than those *Buoys* in the Sea, which always keep the same Post, and are of no other Use than to give Notice to those that pass along, to keep at a Distance from the Shelf, if they intend to avoid Ship-wreck: Thus, not contented to have given this pernicious Advice, he offer'd the King to fetch *Gaveston*, which proffer was accepted and executed. The Nobility having had Intelligence of it, endeavour'd in vain to dissuade the King from following such wicked Counsel, but there was no Remedy for't, he spoke like a King that would be Obey'd, all they could do was to request some particular things of him, in order to discharge their Duty to the last Will of the deceased, all which he promised; and for the present they seem'd to credit his Words, tho' they could not be without great Fears, that a Prince guilty of Perjury to his Father, would scarce keep his Word to his Subjects; and their Fears were fully justified by the Event. Notwithstanding his following Misfortunes were a plain Demonstration, that Heaven severely punishes Perjury, tho' palliated with the most specious Pretences.

Gaveston's Arrival at Court was a matter of the highest Joy and Triumph to the King, and to all the Train of profligate Dependants; but all that had

had any Character for Sobriety and Wisdom were greatly concerned at a Return which they foresaw would be the Ruin of the Nation, they knew very well that a basely born Favourite, without Capacity, Honour, or Conscience, would doubtless abuse his Power. He was cut out rather for a *Debauchee*, than a Counsellor to govern the King and State; and indeed it was not long before King *Edward the II.* gave Instances of Mismanagement; he put into the Hands of his Favourite the whole Administration of his Kingdom, and slighted the *Barons*. The ancient Nobility, hitherto so much esteem'd, was obliged to wait a long Time in the King's Anti-Chamber, whilst *Gaveston* had a free Access to the King; they being exasperated at so injurious a Distinction, cast about for a Revenge upon *Gaveston*, and first they thought, that if the King was marry'd, it would perhaps take him off from his filthy Inclinations, and balance in his Heart his Favourite's exorbitant Power; Madam *Isabel*, Daughter to *Phillip* King of *France* was proposed to him; he liked her, and went in Person to fetch her; but her Beauty and Merit, though great, had not Influence enough over the King to break the Enchantment; *Gaveston*, after a small Contention with that beautiful Lady for the King's Heart, saw himself the sole Possessor of it.

Edward marry'd him afterwards to one of his near Relations, and created him Earl of *Cornwall*, made him his chief Minister, and gave him the Disposal of the most honourable, and beneficial Places, the absolute Management of Affairs both Civil and Military, he left to his Care all sorts of Treaties, and Negotiations; in short, the Government of the whole Kingdom. But this Prime Minister had two great Faults that hindred the Success of his Ministry, his Head-piece was
very

very unequal to such a Task, and he was of the same Humour with the King, whereas he should have employ'd Persons of Honour, Merit, and Ability, who might have assisted him in the Bearing up so heavy a Weight (like a learned Physician, who finding the case of his Patient desperate, never fails to call another, who under Pretence of Consultation helps him at a dead Lift) he made use of no others than Flattering, Selfish, Brutish, Haughty, and Inexorable Men, chusing to run the hazard of Shipwreck, rather than trust himself to the Discretion of Pilots more Skillful than himself. One may easily imagine what a Deluge of Disorder overflow'd *England* at that Time, the sacred Rights of Justice were soon trampled under Foot, the ancient Laws were depriv'd of that transcendent Brightness, that render'd them so venerable; there was none but sordid, and corrupt Judges; Rewards, which wise Princes divide among virtuous and deserving Men, were ignominiously prostituted to Flattery and Vice.

Gaveston was not only the prime, but also the sole Minister, it would have been a Crime to oppose his Will, or to cross his Projects; as soon as any one had displeased him, he might depend upon the incurring of the Vengeance of a Man, who did not scruple renewing old Quarrels, Witness the Bishop of *Chester*, whom he sent to Prison because of the Notion he had that Prelate had been accessory to his first Banishment. The whole Nation shew'd their Resentment to such intolerable Insolences. The ancient Nobility complain'd, that Persons basely born, and without Virtue had the Precedency before them; the most sagacious were incens'd to see in their Places, Men unexperienc'd and unvers'd in Affairs. The Soldiers griev'd to have expos'd their Lives, and at last to go unrewarded, and see them-

selves

selves abandon'd and forsaken like old Buildings that fall into Ruin, and Decay. The Rabble exclaim'd, and publish'd every where their Dislike, and what they endured under so vile a Ruler. The Earl of *Cornwall* had Notice given him of the threatening Storm, but shutting his Ears to Prudence, and Precaution, and intoxicated by his Pride, Pomp, and Luxury, he determin'd to venture the Surprizal and encounter the approaching Danger. Tyranny, and Ill-treatment together, with that unheard-of Presumption, awoke at length the Lords, and Barons, and opening their Eyes made them plainly see the urgent Necessity they were in to suppress that daring Ambition either by gentle Treatment, or by Force of Arms. *Lincoln*, *Warwick*, and *Pembroke* were the most earnest and diligent on that Occasion, whereon the publick Good and Welfare of the Nation depended ; and first to try what they could do by Intreaties, they Petitioned the King. The brave *Lincoln*, who spoke in the Behalf of the Rest, represented to him the extreme Necessity that prompted them to give him an Account of the deplorable Condition his Kingdom was then in. That they found in his Person a very good Prince, but that his Authority was insolently abused. That the insupportable Arrogance, and other hideous Vices of his too much belov'd Minion caus'd his Subjects to groan. He added, that they had violated their Oaths, by consenting that *Gaveston* should be recall'd, out of Complaisance to his Majesty, that tho' he had made them many Promises, he had not kept one of them ; that *England* formerly filled with Joy, Happiness, and Glory, was now become the Seat of Confusion, Infamy, and Trouble ; that if the King was grown insensible of his own Reputation, and if he might so say, trampled it under Foot, they would be
mindful

mindful of it in his Stead. That the same Arms they wore in Defence of his Person, should be employ'd for the Preservation of his Honour ; and finally, that they gave him his Choice between the inevitable Loss of so many loyal Subjects, and that of so unworthy a Minister.

Edward, alarm'd at so surprizing an Harangue, did his Endeavours to get Time to give in his Answer, but they oblig'd him to declare himself immediately ; and seeing the Party was too strong he yielded, maugre his inordinate Passion, and sent *Gaveston* into *Ireland*, not as an Exile, but as his Lieutenant there, so great was his Dissimulation. The Nobility satisfied with the Success of their Enterprize, that had no other Aim than the Prosperity of the Nation, withdrew, thinking that *Gaveston's* Removal from Court, would have re-establish'd the Peace, and Tranquility of the Kingdom, that Oppression would cease, and Abuses, and Errors would be reform'd ; but it brought no Ease or Alteration, the King always kept a secret Correspondence with him, and being animated and mov'd by the same Spirit, did not at all change his Conduct : this made some subtle and penetrating Men conclude, that nothing but *Gaveston's* Death could avert the impending Destruction from the King and his Realm. Now *Edward* bewail'd the Absence of his Minion ; the bold, and confident Manner, after which they had ravish'd him from his Bosom, still encreased his Resentment, and some thought that he harboured a Desire of Vengeance, tho' in reality he was very far from it, he was haughty and fierce when he gratified his detestable Passions, but he prov'd soft and effeminate on this Occasion, far from entertaining in his Heart the Thoughts of Revenge, by making private Preparations against the *Barons*, he was so

base as to Cringe to them; he sent for to Court the Chiefs of those who had extorted *Gaveston's* Exile, where he Reason'd them out of the Sense of their then light, because past Injury: and so artfully disposed their Minds, that he obtain'd once more *Gaveston's* Return, who appear'd again follow'd by a Crowd of Adorers; his Heart puffed up with Vanity and Pride, feeding on Rage and Vengeance, that burnt in his Breast, Dispositions naturally tending, nay never failing to gain the publick Envy and Hatred; so that this new turn of Fortune was not of any long Continuance, by his and the King's Imprudence; they never took any Care to prevent a new Confederacy of the Lords and Barons. And instead of behaving themselves with more Precaution in their Diversions, which we may better term Debaucheries, being no longer withheld by Shame, they took Delight in exposing them to the Eyes of the World; in fine, *Gaveston's* Insolence increased in Proportion to the King's extravagant Fondness for him, he insulted over every Body, without any Respect to Sex, or Persons; nay, he publickly gave flagrant Instances of his Hatred, an Imprudence, uncommon to the *Italian's* Character, who usually Bite before they Bark. The King's Treasure was soon exhausted, he wore or pawn'd, at will, the Jewels of the Crown. That rich golden Table of so considerable Value was privately convey'd away. There was nothing remaining to defray the Expences of the Kingdom, no Preferment to be had from the King but by *Gaveston's* Mediation, his Creatures were the only Ones advanced, Slaves and Parasites were the Idols of the Court. *Gaveston* had the King's Power, and the King had nothing left, but the vain and empty Title of a Sovereign. At last the Prelates, Earls, and Barons, resolving to vindicate

cate the Publick and their own Injury, came well guarded to the King's Palace, and without Complement told him the Reason of their coming *i. e.* they vehemently press'd the King, that he would oblige *Gaveston* to quit the Kingdom; their fiery Eyes, full of Indignation, gave him enough to understand, that he must not pretend to appease them, but by complying with their Request, and so with great Reluctancy he agreed, that *Gaveston* should retire into *Flanders*. Then they thought he was lost for ever; every one shouted for Joy, for the Dissipation of the impending Storm, that had threaten'd the whole Kingdom. Not long after, *Edward*, overcome by his immoderate, unmanly, and infamous Passion, resolv'd at any Rate to satisfy himself, and so sent for *Gaveston* again, and undertook to protect him against all those who would presume to speak against him. But notwithstanding his threatening Words, the Lords and Barons privately prepared themselves to revenge the Outrages they continually receiv'd; and whilst *Gaveston*, who had the bad Quality of ever-hating those he was once averse to, reign'd with more Insolence than ever: They unanimously took up Arms. The King and his Favourite had not Time enough to keep off the fatal Stroke. *Gaveston*, being sensible at last of his approaching Overthrow, resolved to look out some Place, where he might retire and live with safety, but things were at present too far gone, to admit the successful Performance of any such Resolution: So that he was obliged to stand his Ground with such an inconsiderable Body of Men, as his own ruin'd Credit, and the contemptible Authority of the King, his Master, were able to raise, and which at last proved of no real Service to him. He was become so odious to all, by reason of his former oppressive Administration,

that he was not able to levy a sufficient Number of Men to form an Army ; and those few he had got together he knew not how to trust : Thus hurried as it were down a Precipice , reduc'd to the last Extremity, abandon'd by his Friends, whose former adherence to him proceeded, not from any real Affection for his Person, but depended entirely upon his good Fortune, he retir'd to *Scarborough*, where he offer'd to capitulate, but his Proposals were rejected, upon which, he was necessarily oblig'd to surrender himself into the Hands of his Enemies, from whom, in all Probability, he expected no Favour, nor was therein deceiv'd : They stript him of all his Glory, and being resolv'd to Sacrifice him to the publick Indignation, they immediately cut off his Head, to make sure work on't. Thus he fell in the Midst of his Prosperity, overwhelm'd with the Weight of his own Grandeur, not thinking that unconstant Fortune never fails to depress those she had before elevated : Such was the Destiny of this mighty Favourite, whose Power, Grandeur, and good Fortune rais'd for a Time the Admiration of *Europe* ; but however prosperous in some of his Affairs, he was still so unhappy, as not to find one Friend that Pity'd him whilst Living, or to undertake the Justification of his Memory after his Death.

Edward, now grown an Enemy to Business, entirely neglected his chiefest Concern, *viz.* The War against *Scotland*, his Thoughts being taken up about finding out some new Favourite, to whom he might impart his most secret Thoughts, and thereby in some measure ease his troubled Mind, and sooth the anxious Cares which continued to harass and disquiet it : A Flatterer alone was capable of pleasing him, whilst his Ears were stop't against all serious and sincere Admonitions ; hence proceeded

ceeded his subsequent Misfortunes, and these wrong Steps proved at last fatal and destructive to himself. Probity, Justice, Capacity, Magnanimity were not the Qualities he required in a Minister, he encouraged none but mean, fawning, and insinuating Wretches, who can put on a Thousand different Shapes, and at all times concur with their Lord and Master in Humour and Opinion. *Edward's* Choice fell at last on a young Gentleman nam'd *Spencer*, whose cringing pliant Temper he had at several times sufficiently experienced. The Monkish Writers of those times, who generally attributed all uncommon Events to diabolical Charms and Incantations, report, That an Old Woman, who was shrewdly suspected to have an Intercourse with an infernal Imp, inspir'd the King with that fatal Friendship by Witchcraft; and 'tis very probable, that the prodigious Effects of his unruly Passion gave Rise to such an Opinion; for never was there a Favourite more Insolent in his Favour, nor a King more Unreasonable in his Indulgences. *Edward*, seriously reflecting on the unhappy Catastrophe of his exorbitant Kindness to *Gaveston*, could not but conclude, that the *Barons* never would suffer him to be govern'd again by one Minister only. What was past was a true Mirrour of the future; and tho' *England* was lately free'd from intestine Broils, and Distractions, and a Truce made with the *Scots*, yet a small Matter was capable of re-kindling the not well extinguish'd Fire of a Civil War. But his Destiny, if we may so call it, having a greater Influence over him than common Prudence, hurry'd him on to the Brink of the Precipice. The Result of these Thoughts was to have another Minion, whom he immediately took to him in a splendid manner, and advanced him at one Step
to

to the Dignity of Lord Chamberlain. Perhaps this new Favourite had not all the evil Qualities of his Predecessor, but however he had his craving Ambition, and furthermore some common politick Notions, whereby he was enabled to carry Things to a great Height. His first Care was to render himself absolute Master of the King's Favour, which effected, all Places of Profit, Titles of Honour, and all other Royal Favours were solely and entirely at his disposal. He suffered none at Court, but those who were devoted to his Service; he kept Spies in all Parts of the Kingdom, and all those, whose Inclinations towards him were any ways suspected, he took occasion to Employ at a distance; he had the Cunning to strengthen his Interest by maintaining a good Correspondence with the Queen; who, being the King's Consort but by Name, thought, by her good Intelligence with that puissant Favourite, to advance her languishing Authority. But She was soon streighten'd by *Spencer's* Emissaries, who corrupted, and won to their Master's Interest, the Officers, and Ladies of Honour, that attended that noble Princess. He prevail'd further on the King, that no Grant should pass before he had first perused it. The Pretence of a singular Zeal for his Master's Honour, serv'd to cover a Court-Master-Piece, that tended only to the Favourite's Interest, since the true Intent of it was to keep his Enemies from Court. Now *Spencer*, employ'd in selling and disposing of the most beneficial Places, did not forget Himself, nor his Relations; he heap'd up vast Riches in a little time, and bought several considerable Estates: as to those Persons, who were not Base enough to Obey him in all things by a servile Compliance, he took care to send them far enough off, either by his absolute

Autho-

Authority, or under the Pretence of procuring them Employments in *Ireland, Wales*, or elsewhere. He had such good Intelligence from all Corners of the Nation, that he was immediately apprized of the least Motion of any of the Subjects; he now and then spread false Reports, in relation to foreign Affairs, to keep them in Ignorance of what pass'd at Home: he study'd at first, and labour'd to gain the ancient Nobility, by a Formality of good Manners, and an affected Civility; but finding them inflexible, he chose to despise them; and to mortify them the more, he prostituted the Titles wherewith they were dignify'd, and advanc'd most of his Relations; his Father grew also in great Favour with the King, who created him Earl of *Winchester*. The Earls and Barons, jealous of the Glory of *England*, and their own Honour in particular, beheld such corrupt Doings and Enormities with an unspeakable Grief; and in order to remedy it, they held a private Meeting at *Scarborough*, mangre a Multitude of Spies, which *Spencer* employ'd in all Parts.

Thomas Earl of Lancaster, One of the chief Lords then present, laid before them the Corruptions of the present Times, the Insolence of the new Minion, and the shameful Effeminacy of the King, who expos'd the Realm for a Prey to Rapine, Oppression, and Injustice. Hereford urg'd to the Assembly, that they ought Personally to wait upon the King, and insist upon a Reformation of the State. *Maubray*, *Mortimer*, and some Others, were still hotter. *Clifford* represented to them, that *Spencer* was more formidable than *Gaveston* ever had been; because, as he was an English-Man born, he was better acquainted with the English Constitution. That such horrible Disorders did not admit of any moderate Remedies. That nothing but Force alone could effectually

fectually re-establish Peace and Tranquility. That by trusting any further to the King's fair Promises, they would but give him a fair Opportunity of making them rue such their Imprudence and Credulity, by ridding his Hands of them. That in short, they must Petition Sword in Hand, if they design'd to obtain a satisfactory Answer, and advantageous Conditions.

This plain and seasonable Discourse of a Soldier, but a Soldier whose undaunted Courage was upheld by an eminent Birth, and true Valour, made a deep Impression on the rest of the Nobility's Minds, already exasperated; upon this they presently fell to work, and took up Arms. *Mortimer*, a young, fiery Gentleman, first enter'd the Lists, and like a furious and implacable Enemy, ravag'd *Spencer's Estate*, and left it like a Desert. *Spencer* soon inform'd his Master of this, and aggravating the Injury, endeavour'd with all his might to excite him to a Revenge. *Edward*, in Doubt whether he had best take this bold Enterprize for a State Affair, or a private Injury done to his Favourite, issued out a Proclamation, enjoining the Authors of the Havock to come immediately, and Justify themselves, or to quit the Kingdom, and not to presume ever to come into it without his Leave. Upon Publication of this Order, the Nobility thought it to be their Common Interest to prevent the Execution of it, and openly to defend *Mortimer*, and what he had done. They augmented their Troops, so that all together they compos'd a powerful Body. *Now for to palliate this Insurrection, which seem'd not much unlike a Rebellion, they sent to the King to assure him, that they had no Design upon his Person, nor his Authority; that, on the contrary, they would have a particular Regard to his Honour and Dignity: But, as the State was*
daily

Daily falling to Ruin, their earnest Request to him was, that he would remove the Authors of the Calamities of his Subjects; or at least agree, that some disinterested Judges should call them to an Account for their male Administration. They concluded with several Protestations to the King, that if he would concur with them herein, he should soon see them at his Feet, ever demeaning themselves like faithful; and loyal Subjects: but if he should demurr upon it, they might without a Crime, behave themselves like Men unwilling any longer to remain idle and unactive Spectators of the Miseries, which his Obstinacy would occasion to their Country. The King was not so void of Penetration, but he easily perceiv'd, that this Petition differ'd but little from a positive Command; he had no other Support than the empty Title of a Sovereign, whilst the confederate Nobles, supported by the Rabble, in a plausible Cause, had all the Reason imaginable to expect considerable Supplies. Reflecting on the ill Disposition of his Affairs, and finding himself not Strong enough to Oppose them, he knew not what to do; but Spencer himself advis'd him to yield for the present, and to take another Opportunity for it. So without abandoning his Favourite to the Fury of so many incens'd Enemies, he gave them this moderate Answer, That in examining the Contents of their Petition, he had taken Notice of several great Tokens of Justice; that if the Case was such as they had represented it, he was ready with all his Heart to concur with them in the Reformation of the State; but as Ill-Will and Malice often execute their Designs under the Mask of publick Interest, and that under the Pretence of Reformation untoward Projects were often conceal'd, he would rather lay their Grievances before a Parliament, than decide them himself by his own Sovereign Authority.

That if Satisfied with his good Intentions, they would lay down their Arms, and trust to the Effects of his Resolution, and the Parliament's Decision, which would redound much more to their Honour, and the Benefit of the State, the Parliament should meet without Delay. The Lords and Barons not doubting, but this Concession of the King would answer all that they could desire for the pulling down of *Spencer*, his Villanies being so many and publick, and the Persons who were to judge him so uncorrupt, that his Sentence of Combination could not fail, after a fair legal Process; they therefore readily embrac'd the Offer: But common Prudence would not let them lay down their Arms, and as they could not keep up an Army without great Expences, and giving just Suspicions to the Court, they judiciously resolv'd upon this Expedient, that each of them should keep, at his own House, such a Number of Men as should be necessary for his Security, disposing of the rest of the Troops in such a Manner, that they might be join'd again with Ease, if there was Occasion for it. The Writs for the Calling of a Parliament, were sent all over the Kingdom; in the mean Time the Court made what Interest they could to get those Elected whom they thought Well-wishers to *Spencer*, but the *Barons*, having had Intelligence of it, render'd their Efforts to that purpose ineffectual, the Subjects were too well acquainted with the Disorders and Calamities of the State, not to declare themselves in Favour of a Reformation, that could alone re-establish the Tranquility of the Kingdom, and restore it to its pristine Vigour. When the Day appointed for the Meeting of the Parliament came, the *Barons*, something Mistrustful, went to the House accompanied with a strong Guard of Men of approv'd Fidelity and
Courage,

Courage, who wore White Girdles for a Mark of Distinction. On the other Hand, the Favourite did his utmost Endeavour to form a Body of what Friends, Relations, and Men he had been able to get together. The Citizens of *London* doubled also their Guards, being apprehensive of the fatal Mischiefs that might ensue, in case the opposite Parties should proceed to Violence. As soon as the Speaker of the House of Commons had been presented to the King, according to Custom, and that he had approv'd of him, that Prince made a Speech to both Houses in these Terms. *That he had call'd a Parliament, and assembled the Lords and Commons to demand their Assistance and Advice. That he was inform'd that his Subjects were ill-treated and abused, and that the whole Kingdom groan'd under the Weight of grievous and insupportable Oppressions. That he was very far from approving of any such Disorders; nay, that he never would suffer them. That if they could discover the Authors, he would Punish them according to their own Desire. That many things could not but escape the Knowledge of a King, overwhelm'd with the Weight and Diversity of Affairs; concerning which the Parliament, that necessary watchful Eye of the Kingdom, was to advertise and undeceive him. He told them, that this Enquiry ought to be made without Affection, or Partiality: That such an important and solemn Assembly, as theirs was, ought to be free from all Passion; That the Personal Actions of their Sovereign did not at all come under their Cognizance, because they did not concern the Publick, and that his Affection for any particular Person was not a sufficient Reason for their Hatred towards him. He added, that if the Court had its Disorders and Corruptions, other Parts of the Nation could not be said to be free from erroneous Principles,*

and depraved *Morals*. That they nevertheless seem'd entirely to overlook the *Latter*, though abundance of his poor inferiour Subjects were daily and beyond Measure harass'd and aggrieved through the exorbitant Practices of several of the Nobility. That it was inconsistent with Justice to inflict Punishment upon one Oppressor only, and suffer several Thousands to persist undisturb'd in their Wickedness; that the Parliament would atchieve an Action worthy eternal Praise, if in enquiring into the Ministers Behaviour, they would also enquire at the same Time into the Conduct of all others under the same Charge of Oppressors. Last of all, that he would inviolably preserve all the ancient Privileges belonging to the Lords and Commons in Parliament assembled, especially that of the free Liberty of Speech; but that if they any ways exceeded the Bounds of their Duty, either by injuriously reflecting on his Person, and derogating from his Honour, or by encroaching upon his Prerogative, their pretended Privileges should no longer screen them from the Punishment due to such Offences. So plain a Discourse intimated sufficiently to the Parliament, the Desires and Inclinations of the Court, but it had but little Influence on them. Nevertheless, they first out of Formality examin'd some inconsiderable Misdemeanours, then they proceeded in a publick manner to enquire into the Original and Source of the Evil; no sooner were the Dispositions of the House known, but there was brought from all Parts full and pregnant Evidences against the Favourite: After a short Deliberation, the Result of their Opinion was, that all the publick Mischiefs sprang from the same Fountain; and *Spencer* was impeach'd of Insolence, Injustice, Corruption, of heinous Neglect of the publick Interest, and immoderate Avarice in respect to his own. The
few

few Friends he had left prov'd timorous and unactive. Some indeed, induced rather by the Vain-Glory of displaying their Eloquence, than any Hopes of his Deliverance, or Justification, spoke in his Behalf; it was almost Unanimously agreed on, that the Misfortunes which *England* then labour'd under, were occasion'd by the Favourite's insatiable Ambition and Avarice; that Corruption and Bribery had been introduc'd among those who were appointed to be the Administrators of Justice, as likewise amongst the Nobility, and other Orders of Men; it plainly appearing that the Places of Judicature, Church-Preferments, Titles of Honour, Dignities and Military Employments, had been ignominiously prostituted, and expos'd to Sale, as it were in a publick Market. The Torrent was so violent against *Spencer*, that instead of out-braving the Storm, he ought to have striv'd Might and Main to appease it; but he confidently relying on the King's Protection, insulted even his own Judges. That daring Impudence still more incens'd his Adversaries: Upon which both Houses of Parliament voted the *Spencers* guilty, and immediately pass'd an Act to Banish them the Realm, which they sent to the King, with the chief and fundamental Reasons of their Proceeding. *Edward*, as Faint-hearted in the least Adversity, as Presumptuous in Prosperity, confirm'd it: This Act was immediately put in Execution, and the two Courtiers were sent under a strong Guard to *Dover*, where they took Shipping to go in Pursuit of a more constant Fortune elsewhere. Young *Spencer* appear'd undaunted at such a sudden Shock, and bore the Bitterness of so fatal a Disaster with an uncommon Greatness of Soul; and still depending on his Master's Friendship, and despising his Enemies, he privately took his last Farewel of *England*,
and

and seemingly with Respect, tho' at the same time his Breast glow'd with Choler and Vengeance. *Hugh Spencer*, his Father, shew'd less Moderation and Tranquility. He, with the greatest Rage, exclaim'd against the restless Ambition of his Son, and his own Vanity; he accused his cruel Destiny; which, not satisfied to have stript him at once of all his Fortune and Glory, forc'd him from his own Country, and took from him all Hopes of ever having his Bones lay'd among those of his Ancestors: Now he began to repent of having, in a decrepit Age, Thirsted after Grandeur, and ventur'd his once quiet Life and Soul on so slippery a Bottom. Thus great Men, on second Thoughts, often make fruitless Reflections, and moralize on Fortune's Inconstancy, when it is too late. But whilst old *Spencer* thus pursued his Voyage, to seek a Refuge in foreign Countries, the young one took up different Resolutions, and Measures; he chose to dwell on the Sea: His disquieted Mind, and fiery Temper compell'd him to a Revenge, and he knew not how to trust Fortune in another Land, when she had prov'd so unkind to him in his Own: In one Word he turn'd Pirate, where we'll leave him a Moment scowring the Seas, to see how the *King* and *Barons* parted. *Edward*, though over-charg'd with Grief, and having nothing more at Heart than dire Revenge, yet being a profound Master of Dissimulation, he took his Leave of the *Barons* after a civil Manner, and return'd them many Thanks for their Care, Zeal, and Moderation: The Noblemen, who knew very well, that Politicians can blow Hot and Cold, and that often Honey drops from a Prince's Mouth, though he be inwardly full of Gall and Bitterness, return'd the Complement with equal Sincerity, and Thank'd him for his Goodness: Thus they made one another

ther Proteſtations of Friendſhip, in the very Moment they ſtudied how to compaſs each other's Ruin. Now young *Spencer*, hovering daily about the Engliſh Coaſts, exerciſed his Vengeance on the Innocent, the Authors of his Diſgrace being out of his Reach, however he took every Ship he could meet with at Sea, and even plunder'd ſeveral riding at Anchor in the Ports, and juſt loaded. The Report of his Piracies ſoon arrived to the Ears of the Privy-Council, the Merchants repreſented, that their Commerce would be at an end, if the Pirates were not ſuppreſſed: *Edward* knew the Conſequence of it, but what could he do againſt ſo dear a Friend? he reſolv'd firſt to pleaſe himſelf before any one elſe, and to let his Subjects ſuffer, whereby they might be in ſome Meaſure ſorry that they had baniſh'd the *Spencers*. Yet he made a great Buſtle to amuſe the People; he gave Orders that a Fleet ſhould be got ready, being reſolv'd, he ſaid, to have the Pirates alive or dead: But all this was but a mere feint, while at the ſame time he countermanded the Fleet under Pretence that they wanted Proviſions, giving out that his Deſign was to make ſure of them. The Merchants being out of Patience, by reaſon of ſuch Delays, repreſented to the King, that if their Goods continued thus to be plunder'd, it would conſiderably diminifh the Revenues of his Crown. He made them this Answer: *That he deplored their Condition, and ſo much the more, becauſe it was then out of his Power to help them, ſince he was himſelf in great Danger: Conſidering that the Diſaffected, who love to fiſh in troubled Water, endeavour'd to take an Advantage from the Diſorders the Kingdom was then in. And the beſt Thing, he could then adviſe them to, was to conſider how they could appeaſe Spencer, who perhaps treated them with ſo much Rigour, more out of Neceſſity,*

cessity, than Malice. The Citizens upon this retir'd, being not a little surpriz'd and concern'd at that part of the King's Answer, which related to some secret Conspiracy going on against the Government : They began to fear lest they should have their Share of the threatening Storm. This Rumour was first whisper'd about, and then made the whole City ring again, the pretended Danger of the State was the sole Subject of Conversation, both private and publick. *Edward*, to encrease their Jealousies and Fears, doubled his Guards, and sent precise Orders to all his faithful Servants, to get ready at an Hour's warning with what Troops they had ; nay, to blind the *Barons* themselves, he sent them Letters artfully penn'd and fraught with a thousand Protestations of Love, and Affection ; They were a little surprized at this sudden Reconciliation, and offer'd him their Forces, Lives, and Fortunes. In this Interval *London* Merchants, who like all other Traders, confine all their Happiness within the narrow Bounds of their own private Profit and Interest, diligently sought after the Means how to raise the Stock, and encourage Commerce : A subtle Fellow, who had undertaken to serve the King in the Quality of a Spy, intimated to them, that they never could mollify the obdurate Heart of the Pirate, but by procuring his Return to Court, every one swallow'd the gaudy Bait, and jump't in the same Opinion with him. They immediately thought, that such a Proposal would not be displeasing to the King ; and moreover, that *Spencer* should have such an Obligation to them, that might from a mortal Enemy render him their Friend, and Protector. Thus resolv'd they drew up a Petition, and went to Court, soliciting for *Spencer's* Re-establishment. Tho' the King had so artfully brought about the
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Accomplishment of his earnest Desire, yet out of a State Policy he made a shew of refusing them, and pretended to be dissatisfied with their Request. He told them, that they ought strictly to examine what they were about; that their Demand was directly against an Act of Parliament, that if he granted their Request, he should incur the Displeasure, and draw upon him the powerful Body of the Nobility, whom he could hardly withstand without exposing to imminent Danger his own Person, and the publick Tranquillity. That howsoever, his Affection to the Citizens of this good City of *London* had such an Influence over him, that he would run all Risque, if he could but see them resolv'd to second him, having a more particular Regard for their Interest than his Own; and in fine, that though the *Spencers* were guilty, yet their Intercession and Protection would be sufficient to shelter them from Punishment, provided they would behave themselves better for the Future. The Deputies Applauses unravell'd the Mystery; they unanimously cry'd aloud, *God bless your Majesty, repeal the Act, recall the Spencers, and we are ready to sacrifice our Lives, and Fortunes in your Defence, and theirs.* Immediately the King issued out a Proclamation, wherein he inserted, that being overcome by the Importunities of his loyal Subjects, and particularly those of his loyal City of *London*, he recall'd the *Spencers*, having taken a good Security for their future Behaviour. Thus the King, under the shew of Tenderness for his good Friends of *London*, but in truth devoted to the object of his Passion, procur'd the pernicious Return of those two Blood-suckers, chusing rather to abandon the whole Kingdom as a Prey to their thirsty Rage, before the *Londoners* should suffer any longer by their Piracies. The

Spencers being thus restored to their former Posts, set themselves presently to work Revenge upon their principal Enemies. Accordingly they began with Mr. *Baldesmere*, a Knight, whom they violently drove from his Castle of *Leeds*, without so much as daring to have Recourse to Justice. The Nobility already irritated at the Favourite's Return, were still much more exasperated when they saw the Oppression and Injustice done to their Friend, and when they were told, that the Court privately raised Forces; then finding themselves trepann'd, they were asham'd of their own imprudent Credulity, and vex'd that they had spar'd the two Tyrants, once in their Power. They endeavour'd by all possible Means, but in vain, to prevent further Mischief; the King something more experienced by his last Misadventures, had taken Care to back his Commands with a numerous Army; and at the Intreaties of his Favourite soon entred the Fields to surprize the Nobility still divided. The *Mortimers*, who had began to ran sack *Spencers* Territories, were the first Victims that fell in that new War; they had Troops enough to make Incurfions, but not to encounter the Enemy, and it was their Design to withdraw after they had given the Alarm, but for want of executing with Precaution so dangerous an Enterprize, they penetrated so far, that they knew not which Way to return, and so fell into the Hands of the Royalists, who sent them to the Tower. The *Earls* and *Barons*, a little amazed at this fatal Blow, made all the hast imaginable to put a stop to the imminent Torrent, and extricate themselves out of such Labyrinths of Danger: They faced their Enemy, but finding their own Troops inferior in Number, they declin'd the Battle which was bid them, and by that discouraged their Soldiers,

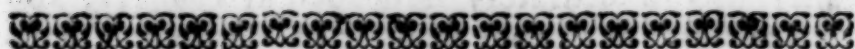
diers, and embolden'd the Royalists; for if Military Prudence would not have us fight a stronger, and more powerful Enemy than our selves, the same Prudence should teach us never to retreat, but with the utmost Caution; otherwise Troops already half-vanquish'd by Fear, will certainly become Victims to the Fury of a Soldier, whom the least Appearance of Flight renders insolent. There was then the strongest Instance imaginable of it; the *Barons* retreated in Disorder, as if they had been routed; the Royalists took an Advantage from their Confusion, they fell on their Rear, killed and took many noble Prisoners, who attempted in vain to defend themselves; they were forced to retire, and glad to reach *Pomfret*, where they rally'd the broken Remains of their Army, and deliberated how to repair their last Misfortune; or at least how to secure their Heads from the unmerciful Revenge of the *Spencers*; and amongst the several proposed Expedients they embrac'd the most Fatal, which was to possess themselves of a Castle, where they hoped to be able to resist the Enemy until the Arrival of some Succour they expected, but finding the Passage block'd up, they fell with a desperate Fury on the King's forces, designing to force their Way through; in this attempt they perform'd many heroick Actions, but after two violent Assaults, they were forced to yield to the superiour Number; many died on the Spot, and by a glorious Death preserv'd to their Posterity, their Honour, Dignities, and Fortunes; this Defeat put an End to the War: No sooner were these mighty Enemies in the King's Power, but the *Spencers* desirous of a compleat Revenge, urged the King to hasten their Execution. The Earl of *Pembroke*, trembling at the very thought of so barbarous a Cruelty, used all his might to prevent it.

He represented to the King, that it would redound much more to his honour to make a good Use of his Victory, than to have gain'd the Field. That in the vehement Heat of an Engagement one might honourably put an Enemy to the Sword, but that there was an Inhumanity that left an everlasting Stain in a Monarch's Scutcheon, to butcher an Enemy in cold Blood. That though the Barons were guilty he ought to shew them Mercy, by a gracious Pardon. This noble Lord added, that Clemency was more agreeable to the Character of a King, and would endear him more to his People than Severity; and that if he knew how odious the shedding of Blood was in the Sight of Heaven, and by how many Remorses, Horrors, and frightful Apparitions people were disturbed with, who have deprived any one of his Life, even for a lawful Cause, he would take Care to establish his Glory on a more generous Foundation, than to hope for Renown from Murder and Violence.

*Edward had scarce Patience enough to hear the End of this Discourse, so repugnant to his Humour and his Intentions, the Spencers by their Instigations having too much animated him to Cruelty. He answer'd the Earl, that his past Services were an Assurance of Pardon for his Boldness, but as for himself he never would be guilty of such womanish Weakness. That the Rebels had shew'd no Favour nor Moderation, nay that they had been inexorable in respect to his not yet forgotten Gavelson, that he would be the same towards them, and all that they had to do was to prepare for Death. And in effect *Hugh Spencer*, then Lord of *Winchester*, with some other Lords sat and gave Judgment upon those noble Prisoners, the King sign'd the Writ for their Execution, which was so precipitated that it spread a Terror in every Place, even among their own Creatures. The Earl of *Lancaster**

caster was immediately Beheaded at *Pomfret*, and two and twenty other Persons of Eminent Quality were, in different Places, sacrificed to the Fury and bloody Thirst of the *Spencers*. There was scarce a considerable Town, but what had some bloody Tokens of the Inhumanity of those two wicked Ministers. This cruel Barbarity was the Source of their future shameful Disgrace, and we may reckon the *Æra* of the King's and their Catastrophe, to commence from the Day of their Victory.

Now young *Spencer* govern'd with as much Insolence and Absoluteness as ever, and sway'd all Things at his Pleasure, till at last an unexpected Revolution arose, occasion'd by his ill Management, and some Differences between the King and the Queen. The Father was taken at *Bristol*, shamefully brought to *London*, and condemn'd without a Trial to suffer a Death as full of Torments, as Rigour and Malice could Invent. The Son was taken some time after, and brought to *Hereford*, where he was hang'd on a Gallows fifty Foot high, in his Coat of Armour, whereon was written, *Quid gloriaris in Malitia? Why boastest thou in Mischiefs? Such was the End of this unworthy Minister, the last Moments of whose Life were spent in Cruelty, and whose Memory some Writers endeavour to suppress.*



CHAPTER V.

That God and Nature oblige us to prefer our Parents to every Thing else.

A Shepherd, who used to lie in the same Barn with his Flock, having been thoroughly wet one Day, lighted a Fire to dry his Garments, and as Ill-luck would have it, or rather by his Negligence, the Barn happen'd to take Fire. This was a deplorable Case, for a *Stork* and her young Ones, that nestled in the Straw, the Father and Mother of her, lodging likewise under the same Roof. But the first thing the Cock and the Hen did, was to carry off their Parents, and as they were returning for another Burden, a *Kite* twitted the Dam for an unnatural Mother, to leave her little Ones to the Flames, for a couple of dry Carcasses that were not worth the saving. The *Stork's* Answer was no more than this: *I love my Children very well, but I love my Parents better; it may please Providence to send me more Children when these are gone, but I am sure I can never have any more Fathers or Mothers.*

The M O R A L.

We plainly see, under the Emblem of this Fable, that most of our Misfortunes, as we call them, happen by our Indiscretion or Negligence; That it is a difficult Matter to foresee all Casualties and Accidents Mankind are subject to; that whenever two several Duties fall in Competition, the inferior Obligation must give Way to the superior; and that

that we ought to take special Care for the Preservation of those things that can never be recover'd.

Moreover, to reproach a Child for being too careful of his Parents is the blackest and the most execrable Crime in Nature. It is the Children's Duty to provide at all Times what is convenient for their Parent's Subsistence, but above all to relieve and comfort them in their old Age. Let it not be said, that we can put our Money to a better Use, or that they are unserviceable Persons; we are most certainly allied to them in the first Degree of Proximity, and the most noble in Nature. How great soever the Tenderneſs of a Mother may be towards a Child, our Veneration and Obedience to a Parent ought still to be greater. Fathers and Mothers are not at all obliged to their Children, but Children owe them their All, ſince they are indebted to them for their very Being. Why is there a poſitive Commandment to Children to honour and revere their Father and Mother, without the leaſt Mention of any Obligation due to Children from their Parents, if it is not to ſhew us, that our Duty to them is more binding than our Affection to our Children? Though my Opinion is, that God Almighty has included both thoſe Commandments in one, for in enjoining Children to honour their Parents, he tacitly commands Parents to give a good Education to their Children, that they may in Caſe of Need be both capable and willing to make ſuitable returns.

The *Storks* in the Fable ſet us a fine Example, (tho' they are not the only Animals which aſſiſt and relieve the Authors of their Being) they not only find Victuals for their aged and diſabled Parents, but are ſaid to pluck off the ſoſteſt of their own Feathers, to procure them a more eaſy Repoſe.

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An ungrateful Man, who forgets past Services, and basely forsakes those that have assisted him with their Lives, and Fortunes, is looked upon as the common Enemy of Mankind, and the worst of Monsters: But a Child's Neglect of his own Parents would be an instance of the highest Ingratitude, since what he is, and what he has got proceeds from them; and their greatest Indispositions, and Wants often rise from a too great Tenderness in the breeding of him up. 'Tis an undeniable Consequence, that the Man who is resolute enough to break through the strictest Ties of Nature, will never be mindful of Obligations of any sort; and it is past all doubt, that when once we begin to forget what we ought to have most deeply ingraven in our Hearts, and can treat with Scorn and Contempt our own natural Parents, we are not likely to scruple, upon Occasion, to behave our selves as impiously even towards the common Parent of all Things.

If there be any depraved, and unnatural Child, who is less influenc'd by Reason, than by Shame, we might lead him into the Sence of his Errors, and shew him, as in Mirrour, the Enormity of his Crime, even by an Example of Idolaters. Two *Sicilian* Brethren, considering that Mount *Aetna* would in a little Time consume, by its devouring Flames, the remaining Part of the City of *Catana*, forsook their Estates, Moveables, and Children, and after the Example of *Aeneas*, carry'd their old Parents on their Shoulders, thinking as we justly ought, that nothing is to be prefer'd to them.

The Emperor *Leo*, surnamed the *Young*, has given us a very great Instance of filial Affection, and which very well deserves the most lasting Remembrance, and indeed considering the Influence, a Desire of Power and Sovereignty, generally has
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upon the Minds of Men, is not to be parallel'd. His Uncle left him, by his last Will, the Government of the Empire, he was welcomed to that sublime Dignity with an unanimous Approbation, and no sooner was he fixed in an undisturb'd Possession, but he, of his own accord, resign'd up all his Power into the Hands of his Father; thinking it more honourable to do Obeisance to a Father, than to be himself entitled to such a Submission from a beloved Parent.

Nor is *Appius's* Example to be passed by, for his Father having been declared an Outlaw by the *Triumvirate*, and as he did not know how to procure his Deliverance from the Fury of his Enemies, but by venturing his own Life, he took him on his Shoulders, and coming out of *Rome* in Disguise, he carry'd him fearless of all Danger into *Sicily*, which *Sextus Pompeus* had decreed a common *Asylum* to all that were Out-law'd.

Rosemonda, Queen of the *Lombards*, and the Daughter of *Cunemundus*, King of the *Gepides*, never forgave *Alboin* the King (though her Husband) the Death of her Father: That barbarous Prince, after he had put him to Death, for an Addition to her Grief obliged her, at a Feast, to drink out of his Scull set in Gold, and enrich'd with precious Stones; which inspir'd her with so great an Hatred for him, that she resolv'd to make him away, and accordingly caused him to be murdered by *Helmigus* and *Pharedeus*: She thereby testify'd the tender Love and Affection she bore to her Father, which induced her so rigorously to revenge his Death; but the Conscience of the Case is another Question, for she is by no means justifiable therein.

Cimon redeem'd his imprison'd Father at the Expence of his Liberty, declaring, that he never

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had

had a greater Satisfaction in any Thing, than in being loaded with Fetters to procure his Deliverance.

These are very remarkable Instances, and Precedents of the Affection and Zeal we ought to shew in serving our Parents, but methinks they are yet exceeded by the three following Examples, I shall insert here in a few Words.

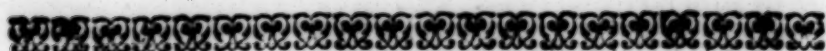
The first is of a generous and pious Lady (some give the same Praise to the Daughter of one *Cimon*), who after having had leave to visit her Mother, sentenced to be immured and starv'd to Death, moved her Keeper by her Tears to such a degree of Compassion, that he permitted her to converse with her some Hours every Day, until she should expire: The Keeper wondering that this Lady should live so long without Nourishment, found out at last that her Daughter suckl'd her with her Breast, as before she had been suckl'd by hers: The Effect of it was so wonderful, that the Pretor having given an Account of it to the Senate, the Sentence of Death was recall'd, and the Prisoner had her Life given her on the Account of her Daughter's exemplary Piety.

The Second is taken from the History of *France*, *Lewis de Montpensier* Son to one *Gilbert*, who died Viceroy of *Naples*, and elder Brother to the high Constable, who was killed at the Siege of *Rome*; this tender-natured Son passing at *Pouzzol*, where his Father was buried, was seized on a sudden with such sharp Pains that no Remedy could relieve him, and he died upon his Father's Tomb.

The third and last, which seems more human, were the Words of one of the greatest Monarchs that ever Reign'd on Earth, and shall serve us for the Conclusion of this short Discourse, concerning Children's Duty and Affection to their Parents.

Alex.

Alexander the Great, going to encounter *Darius* King of *Persia*, committed, in the interim of his Absence, the Kingdom of *Macedonia*, to the Care of his Mother *Olympias*, and the Assistance of *Antipater* : But whether she did not govern with all requisite Prudence, or whether her Affections to some private Persons might have been the Occasion of some Mismanagements ; that Minister wrote often to *Alexander* about it, and even mentioned the Disturbances and Disorders thereby caused. One Day this matchless Monarch, reading one of his Letters in the Presence of his inseparable *Hephestion*, said to him in Words full of Piety and Tenderness ; *Antipater does not know that one of my Mother's Tears will obliterate all the Complaints he has couched in his Letters !* Words that ought to be deeply engraved in the Hearts of all Children, who pretend to have just Reason to complain of their Parents : They ought to connive at those Actions they think unreasonable, and revere those wherein they discover the least Appearance of good Conduct, Piety, and Justice.



CHAPTER VI.

That good Men are beloved and esteem'd by all, while on the contrary, the wicked are the Object of general Hatred and Contempt.

UPon the Celebration of *Flora's* Birth-Day, when all the Youth were obliged to wear Garlands of Flowers on their Heads, a Gardener who had a good Store of them, filled two Hampers, and loading his Afs with them, drove to the Town to sell them at the Temple Gate. It was a delicate fine Morning, and the musk Roses, the Afs carry'd, cast such a fragrant Smell, that young and old, Men and Women, follow'd him all the way to the Town. When the Gardener had disposed of his Goods, being unwilling that his Afs should return home unloaded, he filled his scented Paniers with Dung he had out of a Stable, which spread such a disagreeable Smell, that all those that went by, stopt their Noses, and turn'd another Way. The Afs perceiving it, call'd to his Master, and ask'd him what could be the Meaning of it. His Master answer'd him, *that the sweet Roses he carryed in the Morning made all his Neighbours flock about him, but that the stinking Dung he had now upon his Back drove them away.*

The M O R A L.

We have here before us the Symptoms of a good and a bad Life ; no Perfume so fragrant, as the agreeable Odour of Virtue and good Morals, and consequently more Capable of attracting, like the

the musk Roses, a great many Followers, and Friends; but nothing more loathsome than a filthy sordid Life, and is in a particular Manner the fixed Aversion of all virtuous Men. Virtue alone is all, and all without Virtue is nothing. It is no wonder therefore to see honest Men eager for the Company of those Persons who live in Integrity, and Sobriety, and fly from those who are made up of Vices, and spend their finest Days in continual Debauchery, and Obscurity, which becoming habitual to them, has such an Effect on their Souls, as an Oyl Spot upon a fine Coat, which still encreasing defaces, in Process of Time, the brightest Purple.

If we consider this Fable as we ought, we shall doubtless find some Resemblance between those Asses loaded with Flowers in the Morning, but after Sun-set returning Home with a Burden of Dung; and those young Gentlemen, who after they have led a pious, and regular Course of Life in the Spring of their Years, and left the Nursery of Religion, Knowledge and Virtue; and just freed from the troublesome Care of an honest Tutor, who kept a watchful Eye over all their Actions and Manners, give a loose to Libertinism to such a Degree, that the Rest of their Lives is no more than a continued Scene of Impiety, and a Common-Shore of Filthiness.

I can't now think of any one that deserves better to be cited here as an Instance, than the Emperour *Julian* the Apostate, whose Virtues, and worthy Actions in his younger days pointed to us, by the agreeable Odour of Roses, were chang'd into Filthiness and Dung after the Death of the Emperour *Constantius*, who had been particularly careful in having him brought up in the Christian Religion. Then it was that he pull'd down those Temples he had raised, persecuted the Christians
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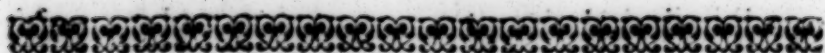
he had protected, and endeavour'd to overthrow, and pervert the Religion he had publicly defended, and had been a strict Professor of. He might be compared to those Casks, wherein nothing remains, but Dregs, when all the good Wine is draw'd out; or to those noble Golden Vessels employ'd, with so much Honour, in the Temple of *Solomon*, for the use of Sacrifices, which were afterward convey'd away, and made use of in the prophane Banquets of King *Balthazar*, and his Concubines. But now to shew the Diversity of human Life, I'll lay down a remarkable Instance of one, who began by the Dung, and happily finish'd his Career by the Roses; this was one *Chilperie*, who after he had been deposed by the *French*, by Reason of his Licentiousness, was honourably recall'd, and with Reverence settled on his Throne, when the Infection was entirely evaporated, which done, no King's Reign was more glorious to himself, or Beneficial and Satisfactory to his Subjects; not unlike that large brass Vessel apply'd as a common Utensil to a vile use, some say to wash Feet in, and which *Amasis* King of *Egypt* ordered to be melted down, and the Mettal to be cast into an Image dedicated to divine Worship: it was no sooner erected, but those People, who before had sullied it, came flocking with a passionate Zeal and Devotion to Bow down to the new Idol, and brought their Offerings.

It is to be wish'd, that those who have mis-spent their tender Years would imitate the incomparable *Themistocles*, who having prov'd a Slave to his brutish Lusts, and insatiable Appetite, by an Excess of Wine and Women; Crimes now, I fear, more rail'd at than shunn'd, awoke of a sudden as from a Lethargy, when he learnt that *Miltiades*, with an Army of ten Thousand Men, had vanquish'd that
of

of the *Persians* consisting of 600000 in the Fields of *Marathon*. He immediately grew a new Man, and expressed an Aversion to his infamous Pleasures, beyond all the Joy they had ever afforded him. Next to this great Captain we'll propose a Philosopher, in order that different Conditions may give hopes of Recovery to those that are still devoted to their Passions. There was one *Isaen* an *Assyrian*, who attain'd to such an Esteem as never was surpassed by any: After he had ill-bestow'd some few Years, in the Warmth of his Youth, upon the sensual Pleasures of this Life, he made this Answer to one of his Friends, who would make him a Judge of a Woman's Beauty; *I have, my Friend, been for a considerable time troubled with sore Eyes, and I no longer know how to distinguish between the good and bad Features of a Face*; and being once at a Feast, one of the Company asked him the Names of some choice Fowls and Fishes that were before them, *all that I have to say to you, said he, is that I gather no more Fruits out of Tantalus's Garden*: meaning, that he was become a Bankrupt to all Voluptuousness, which he then lookt upon as vain and imaginary Pleasures, such as they are represented in that Garden by the Poets.

Were I not apprehensive that my Discourse should leave for a long Time a disagreeable Stench, for sweet transitory Vapour which would be soon exhaled, I would make mention of the first Years of *Tiberius*, *Nero*, and *Heliogabalus*; the first comported himself with great Civility and Moderation, and expressed a great Aversion to Voluptuousness: Most Authors make favourable mention of the Second for the first five Years of his Reign; and as for the last he gave such Marks of his Piety, that he was made a Priest of the Sun, in which State he

he behav'd himself with Decency, and observed for some Time all the Ceremonies of his Order. But they afterwards abandon'd themselves to so dissolute a Course of Life, that the least Recital of it would be in the highest Degree offensive to Religion and Virtue. Therefore we shall conclude by the matchless *Epaminondas*, who being asked by his Bosom Friend *Pelopidas*, why such a great Captain as he was, did not Marry, that he might leave to future Ages Children endowed with a Bravery of Mind, and all other virtuous Accomplishments, equal to those of their Father? He wisely replied, that Children might from a good Course of Life embrace a wicked one, and that their first Virtue, and noble Actions might be defaced by their following Vices and Behaviour; but, says he, the Victory of *Leuctra* which I got, shall be to me instead of Children, its Honour cannot be sullied, and, though our Common-wealth should remain and flourish even to the end of Time, this glorious Atchievement can never fail of being celebrated with Laurel Crowns, loud Acclamations, and all other the highest Marks of Honour and Demonstrations of Joy.



CHAPTER VII.

That Regal Power is of Divine Institution, and therefore not to be transferr'd, according to the Schemes of a turbulent and factious Rabble.

TIS the Humour of some Beasts, as well as of some Men, to make bold with their Superiors; witness the case of a certain old *Lion*, that had his Crown snatch'd from his Head by a Crew of his rebellious Subjects. They had no Exception against him, they said, in respect either to his Quality, or Morals, but he was superannuated, and too Old to Govern. The present King was no sooner deposed, but the People came immediately, to the very Point of cutting Throats, about the Election of a Successor. The Candidates were a *Fox*, a *Monkey*, and a *Boar*: The *Fox* valued himself upon the royal Faculties of Policy and Intrigue: The *Ape* for an obliging turn of Address, and the Buffoon-Art of making People Merry: But the *Boar* told them in short, that no Prince could keep the Crown on his Head without Power; that his own, and his Subject's Safety required it; and, that neither the *Fox's* Craftiness, nor the *Ape's* Volubility, in the scattering of his good Graces, signify'd any thing at all to the ordering of a State. The Vote, in one Word, pass'd for the *Boar*, and the *Monkey* went about to Crown him; but his Head was so out of Shape, that the Crown would not sit steady upon it: *Well*, says the *Fox*, *I see the Gods will not permit you should be our King, lest by your Cruelty you should shed the Blood of your Subjects.* They try'd the *Fox's* Head

next, but it was too little : *So are you to Cunning,* said the *Boar,* and the *Gods Will* is, that *Kings* should govern fairly and honestly. Then they both agreed, that the *Monkey* should Govern ; but they never could fasten the Crown on his Head, which was incessantly turning and moving about : *Well,* said they, *If you was our King,* Strangers and even your own Subjects, seeing you playing your *Monkey Tricks,* would despise you, and take your Administration for a Farce. *Well* then, said they altogether, *Our best Way* is to go, and cast our selves at the *Lion's Feet,* deprecate his just Resentment, and restore him his Crown ; for it is plain, it was made to fit his Head, and no other.

The M O R A L.

This Fable points out to us, what dangerous Condition that State is in, where the People are made Judges of the Incapacity of their Governour ; That a good Prince ought to be Prudent without Art, Jovial and Gay without Baseness, Valiant and Brave without Cruelty : That God alone sends and takes away the Crowns at his Pleasure ; and lastly, that the shortest Follies are the best.

The Moral leads me, in the next Place, to consider the Madness of those criminal rebellious Subjects, who expect a Turn of State from a Jest, a Banter, or a Lampoon ; together with the popular Authority of some of their Accomplices, without any Regard to an over-ruling Providence.

Now it is highly remarkable, that if God himself was not generally the Disposer of Crowns, we should see a great many more Changes, and Revolutions than commonly happen : But God will not permit, that the presumptuous Insolence of Men, or a rebellious Principle, should oppose his
sovereign

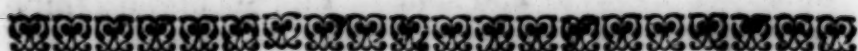
sovereign Will and Pleasure; or alter, in the least, the eternal Decrees of his divine Providence. Who could have had any other Thoughts, but that the Kingdom of *Navarre* must of Necessity have fallen into the Hands of another Family, after the Death of *D. Urraca*, and the King, her Husband, who were both at once pierced through with a Dart? and yet God Almighty, to shew that Crowns proceed not from any Accident of Fortune, but from his divine Dispensation, wonderfully order'd that the Infant in the Womb, should thrust his Hand out of the gaping Wound, which the Arrow had made; and that being safely taken from among the reeking Gore, should be afterwards receiv'd, crown'd, and reverenc'd as the lawful King. How many Times have foreign Powers been seen to send Assistance to the revolted Subjects; and yet, in the Day of Battle, have been entirely routed and defeated, and made deplorable Instances of the Fortune of War? There are none, who are at all Versed in History, but are acquainted with what happen'd during the Confederacy in *France*: Did not all *Europe* seem to conspire against *Henry the Great*? Would *Sixtus* the Fifth acknowledge him as King of *France*? Did not King *Philip* of *Spain* do his utmost to render himself Master of his Crown? Was not the House of *Lorrain* flush'd with Hopes of carrying it by Force of Arms? Were not his Subjects for along Time in Suspence, what other Prince to pitch upon, to be their Sovereign? Yet neither the Head of one, nor the Head of the other, fitted that Crown: It was decreed, by the unquestionable Right of a supreme Moderator, that the Head of *Henry de Bourbon*, that Great Monarch, should wear it; tho' after a great deal of Trouble and Perplexity, born with an unspeakable Constancy and Greatness of Mind.

Now to carry on the Allusion further, it might be proved, even to demonstration, in Favour of those who plead Providence and the People's Submission for their Right to Dominion, that there are Heads like that of the *Lion* in the Fable, purposely fram'd to wear a Crown : which Truth may be evinced from a great many, who by their Merit, Courage, Virtue, or some other Means, have arrived at the Empire, as if some Divinity had guided them by the Hand. Thus *Abdalonimus* was sent for, out of his Garden, to wear the Crown of *Syria* ; *Agathocles*, the Son of a Potter, became King of *Syracuse* ; and if we look among the Emperors, we shall scarcely find that half of them have wore an hereditary Crown, by Right of Descent and Proximity of Blood.

And the better to shew, that crowned Heads depend in a particular Manner upon Providence, that irresistible Ruler, and that some Families are destined from the Beginning, to wear such and such Crowns, I'll give two Instances of it, taken from the History of *France*. *Foulques* was but a simple Count of *Anjou*, and yet the heroick Greatness of his Courage, his noble Atchievements, and his prosperous Success in the Army, carry'd his Reputation and Glory so far, that the Queen of *Jerusalem*, being a Widow, and necessitated to Marry a brave and generous Soldier, to defend her Territories against the Infidels, chose him, by the King of *France's* Advice, for her Husband and her King. His Son *Geoffery*, whose Virtues, good Education, and noble Behaviour exceeded the greatness of his royal Birth, was also cholen, by King *Henry* the First of *England*, to Marry his Daughter *Maud*, Widow of the Emperor, *Henry* the Fifth, who brought into the Family, for her Portion, and left to his Posterity, the large and
noble

noble Kingdom of *England*. The Second Example is of *Raymond Berenger*, Count of *Provence*, who in his Life Time was perplexed by his Subjects to a high Degree, but very happy in his Daughters, he had Four of them, and each of which liv'd to be a Queen. The eldest, Named *Margaret*, was Marry'd to *St. Lewis* of *France*; *Eleanor* the Second, to *Henry* the Third of *England*: *Sancia* the Third, to his Brother *Richard*, who was elected King of the *Romans*; and the last was Marry'd to *Charles*, *St. Lewis's* Brother, who was King of *Sicily*.

But before we end this Chapter, I think it advisable to take Notice of some generous, honourable, and just Princes, who, far from coveting the Splendor and Glory of a Crown, to which they thought they had no Right or Title, have refused it when offer'd them. Here is a great and a laudable Instance of this in *Dom Ferdinand*, Count of *Pegnafiel*, Brother to *Henry III.* King of *Castile*, who left a Son, we may say, in the Cradle; he was so young. The Council being assembled, would have made Choice of *Ferdinand* for their King, when out of a good and generous Principle he spoke to them thus: *If you think me worthy to govern you at all, why not in the Name of my Nephew, to the end that I may preserve the Crown for him, to which his royal Birth gives him an unquestionable Right?* No one durst reply to those Words, so full of Equity, and he took upon him the Administration of the Realm, and govern'd as Regent, in the Name of the King his Nephew, towards whom he demeaned himself to the end like a dutiful and faithful Subject: An Example well worthy Imitation! but now a-days People are more ready to commend noble Actions, than to Copy after them.



CHAPTER VIII.

That Great Men should never tolerate Calumny and Detraction at their Tables, or elsewhere.

A *Lion* that had been hard press'd by a Faction among the Beast, came at last to have all his Enemies under his Feet. This *Lion* was too generous not to do some Sort of honourable Right to his Friends and Allies, who stood by him in the Action, and so thought it reasonable for those, who had born a Part in the Hazard, to have their Share likewise in the Glory: Upon this Consideration he invited his Fellow-adventurers, to a Collation with him in a Meadow near at Hand, where he provided an Entertainment of all Varieties answerable to the Occasion, as Bread for the *Elephants*, Oats for the *Horses*, Hay for the *Oxen*, Soup for the *Dogs*, Nuts for the *Squirrels*, Apples for the *Monkeys*, and the like. The Guests were all highly pleased, only a *Wolf* and an *Ass* took it in Dudgeon, that there was neither *Carrion*, nor *Thistles*, whether it was thro' Negligence, or out of a Design to Affront them.

The MORAL.

Noble Actions demonstrate a Man of Honour. The Satisfaction we give to our Friends seems to compleat our own. A necessary and useful thing, being presented us, is more agreeable than that of a greater Value not fit for our Purpose. Not the most exquisite Meat, but the pleasantest to our Taste, gratifies best our Inclinations: The wicked

so run to Vice, as the *Dog* to the Soup, the *Bee* flies strait to Sweetness for Honey, the *Viper* to Bitterness for Venom.

As great Men's Tables, especially Princes, are the Emblem of Plenty and Generosity, so ought they to be attended with Innocence, Honesty, and Respect; and Scandal, Calumny, and Detraction ought for ever to be banish'd them. And indeed it is more than probable, that the Master of the Feast is of a depraved and vicious Temper, when he takes Pleasure in hearing a base Smell-Feast, who recommends himself by scandalizing and reflecting upon others: And I should not think it too bold to pronounce the Patron the most despicable Wretch of the two, for encouraging those Monsters against Honour and Integrity. But if, instead of countenancing them by giving them Hopes, that by such Means they may procure his good Graces, he should serve them after such an exemplary Manner, as *John* the Fifth Duke of *Britanny* did, he would soon put to silence all such opprobrious Tongues.

A Courtier having taken upon him, to utter some detraacting Words against a Gentleman, this Prince generously told him, *the Gentleman you speak of is at least as good as your self: I know you both, and if he was present, you would not have the Assurance to speak against him after that Manner;* The Courtier immediately changed his Note, and spoke a Thousand Things in his Praise, an undeniable proof that aspiring Courtiers conform themselves to the Humour, Inclination, and Manner of Life of their Patron. *Postquam non est cui suadeatur, qui suadeant non sunt,* says *Pliny* in his *Panegyrr*.

It is certain that once Calumny, through the Degeneracy of good Manners, has found a kind Reception in any great Family, Virtue is necessarily

rily outed and cashier'd, the best Passages of the most worthy and pious Men are invest'd, nay the sacred Temple of Honour and Religion is rifled, not unlike a Spanish Garden by *Cantharides*, which suck the most beautiful, and sweetest Flowers, and seem to despise the less agreeable, as not worthy to be taken Notice of; and this made a Philosopher say, with a great deal of Reason, that when Backbiters and Slanderers find any Encouragement, they are worse than Ravens and Wolves, because those cruel Beasts devour only Carrion, whereas Detractors licentiously slay even living Persons. Now these very Persons who have it in their Power to curb the Volubility of detracting Tongues, and yet give them Toleration, must not hope to be thereby free from their venomous Aspersions, they are often the first whose Reputation they attack, tho' perhaps not so openly.

Some probably will say, that it is reasonable, nay necessary, that a Prince should be acquainted with the Lives of private Persons, and as *Dom John of Portugal* said, *that he was obliged to learn the Truth from Enemies, because Friends conceal'd it.* But at least this ought to be done privately, without Passion, Baseness, or Envy, and especially in a Place where there is no other Witness than the Prince, that he may divulge it, or keep it secret, as he thinks fit; far from allowing it at Table, which is design'd for Alacrity and honest Conversation.

The *Lacedaemonians*, whose Common-Wealth flourish'd with Splendour for so long a Time, would suffer no one to talk ill of another at Table, and their chief Reason for it was, because they train'd up their Children in the Practice of Virtue and Modesty; knowing that ill Example, and loose Talk pierced the Soul as an Arrow does the Body: But if they shew'd such Reservedness

to keep up the Innocence of their Children, what Guard must not those have on themselves who speak in the Presence of their Sovereign, whose Person is altogether sacred, and whose Organs ought to represent Purity of Life, and divine Conversation? An Entertainment, said an ancient Philosopher, ought to begin by the Number of *Graces*, and end by that of the *Muses*, intimating that one ought to behave one-self Modestly, and if the Discourse is not altogether serious, at least ought it to be innocent, pure, agreeable, and instructive. If the Method of Queen *Margaret* were imitated by all those who keep a plentiful Table, it would raise a noble Emulation, and contribute much to the Advancement of Knowledge and Virtue: Her Table was free to all Comers, like a publick School, wherein all sorts of Instructions are given, and all the Learned had the Liberty to propose their Arguments, and give their Opinions upon the Questions she started; and this brought a Crowd of People to hear all that was most Curious and Profitable; she was very Learned Herself, and Discoursed as pertinently as a Philosopher: *Tiberius* used also to entertain Greek Philosophers at his Table, whom he discoursed concerning what he had Read in his Chamber.

As the Lives of the *Nero's*, and *Heliogabalus's* were but a continual Scene of Cruelty, Vices, and Brutality; so their greatest Pleasure at Table was to be entertain'd with an account of the Vices of private Persons, by mercenary, impudent Detractors; whose Business it was to condemn'd the Virtue of Men of Honour and Conscience, thereby to induce the Prince to sacrifice their Fortune (the common Reward of Calumniators) if not their Lives and Reputation. The Enemies of King *Henry* the Third, and those, who were pre-

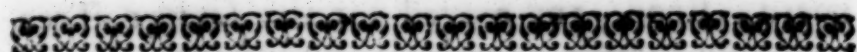
possessed against that Prince, could not invent any thing that could reflect more upon his Character, than falsely reporting that he was, according to his own Order, served at Table by Naked Ladies. 'Tis very true, (and this gave Birth to that Calumny) that he was waited upon, that same Night, by the most prudent and brightest Ladies of his Court; every one of them representing, and discharging the Duty of the greatest Officers of the Crown; and tho' they were dress'd no other way than Women commonly are, only Magnificently, and at the King's Expence, yet they represented the High-Steward, the great Cup-bearer, the Carvers, and all the most considerable Officers, whose duty it was to wait at Table on a day of Ceremony; and for a greater Evidence of the Innocency of that Recreation, a great many Courtiers, especially such whose Office it was in a more particular manner to attend the King's Person, were freely admitted in; and a guilty Conscience dreads nothing more than Witnesses. *Pliny* says, that most Men are awed by their Reputation, tho' few by their Conscience. *Multi Famam Conscientiam pauci verentur.* Ep. 20. l. 3. Yet we ought not to be so severe, as to make no Allowances for the Pleasure of the Sovereign, especially if there be nothing whereby Virtue may be shock'd; since he studies, by an almost continual Application to publick Affairs, how to procure the Happiness of his Subjects. Could any one find Fault with such innocent Diversion, if he consider'd the Answer which *Zeno*, that great Philosopher, made to one who was wondering how a Man of so severe an Humour as he was, could be so Merry at Table: *Lay*, says he, *such an Herb, calling it by its Name, to soak in a sweet Liquor, and it shall lose its Bitterness.* The *Swiss* still observe that laudable Custom
of

of their Predecessors ; to meet now and then together, at a publick Entertainment, not to Eat and Drink with Excess as some have imagined, but only to keep up their established Union, and Friendship, and indeed all their Discourse is about their daily Affairs. The Young Ones sing the noble Exploits of their Ancestors, and the Magistrates, who sit at the Upper-end of the Table, in Imitation of the *Lacedaemonians*, to prevent all Sorts of Irregularities, recite to one another the most remarkable and memorable Actions, that have happen'd since their Youth. It is not to be supposed, that any of us are Strangers to the stately Solemnity of *William the Conqueror*, who kept an Open-House three or four Times a Year for all the Peers of the Realm, both Spiritual and Temporal, and even for foreign Ambassadors, and all this was to satisfy his Jovial Humour, which did not suffer him, during those Festivals, to refuse Pardon to any Criminals who desir'd it, and far from allowing of any ungenerous or detracting Discourses ; for *Invidia dies festos non agit*, he on the Contrary made Presents, and granted Favours to all those who required them, as long as those Rejoicings lasted.

But before we dismiss this short Dissertation, we'll take a View of what happen'd at *Marseilles*, after the Revolt and Surrender of the Inhabitants of that City. *Berenger*, Count of *Provence*, having been publicly treated by the Citizens, the whole Discourse, during the Entertainment, was about the Feats of Arms, and the noble Exploits atchiev'd at the Siege : Before the Repast was over, as he remember'd, some certain Soldiers, who had appear'd upon the Walls, and in a Sally some thing more bold and couragious than the Rest, he had the Curiosity to see them, that he

might give them Commendations, for having behaved themselves so valiantly. One of the chief Officers was dispatch'd to call them in, who soon after introduced Twenty young Ladies, Dress'd like *Amazons*, who were the same that in Soldiers Habits, had so well Defended their City: Each of them had in her Hand a Basket of Flowers, and after they had saluted him, with as much Respect as Modesty, they began to Sing, in the Dialect of *Provence*, the great and noble Actions that had preceded and follow'd the Count's Victory.





CHAPTER IX.

*That good Morals , and a generous Temper,
are both highly requisite in a Sovereign Prince.*

THE Trees, having often remark'd, that the Birds acknowledg'd the *Eagle* for their King, and that the Beasts paid their Respects to the *Lion*, grown quite weary of living without Government, resolv'd to chuse one among themselves, who might have an absolute Power over all the Rest. A general Council was call'd, the Candidates were heard, the Question debated, and every one set forth his best Qualities to recommend himself to that eminent Station. The *Oak* alledg'd his long Life, his pleasant and refreshing Shade, and that he had nourish'd with his Fruits the first Parents of Mankind : The *Laurel* said, that he was a Protection against Thunder, and that he had Crown'd the Roman Emperors , and those who rode in Triumph into the Capitol : The *Pomgranate Tree* valued himself upon two considerable Accounts ; first, that his Kernels so well rang'd , were the Emblem of Union, and Agreement, and that he should very well know how to maintain Peace and Quietness among his Subjects : In the Second Place, that Nature herself seem'd to have design'd him for Empire, by originally dignifying him with a Crown. The *Olive Tree* said, that he was the Symbol of Peace, and that he had been consecrated to the Goddess *Minerva* : As for my Part, said the *Vine*, I lengthen Men's Life. They were all very well Qualify'd they thought, and it was like to be a very hard Election, when some Member at the Board,

Board, stood, and moved for the *Orange Tree*, who immediately carry'd it, and though he had not spoke one Word for himself, yet some of them extolled the perpetual Greenness of his Leaves, others the incomparable Odour of his Flowers; but all admired his Fruit, which was ready to be gather'd in every Season. Thus considering that Liberality, and the Odour of a Good Life, were the most requisite Qualities in a Prince, they look'd upon the *Orange Tree* to be the most worthy of the Crown.

The M O R A L.

We gather from hence, that Monarchy is the most perfect of Governments. That no One will forget himself, when his own Interest is concern'd. That a Prince without Honour, is like a Body without a Soul. That a sweet Temper is no less to be desir'd in a Prince, than a high Birth, and a noble Extraction. That to live in Peace and Tranquillity, is a necessary Ingredient to a happy Life.

If Royalty, like a great many other Posts, were to be conferr'd, according to the People's Perfections and Merit, there would be enough to make a show of their Sagacity, Courage, and Generosity. But as those Qualities would be of little Value, unless they were accompany'd with the Practice of Liberality, and a pious Life, it is very probable, that those, who should be endow'd with these two last, would have Preference, before the Wise and Courageous; because a Good Life, and Liberality, seem eminently to contain all other good Qualifications.

As a Sovereign ought to have nothing more at Heart, than to be Belov'd and Respected by his Subjects, because they are thereby gently brought

to Obedience; 'tis also apparent, that by the Splendor and Glory of his Virtues, he may easily prevail upon them to Copy after his great Example. *Pliny* says, that the Example of Princes does influence the very Rabble; *Ex quo manifestum est, Principum Disciplinam capere etiam vulgus.* And this is so much the more necessary, because that his Subjects admiring on all Occasions his Probity, Piety, and just Rule of Life, will not allow themselves the Liberty of leading a Life contrary to his, for fear of being thought Unworthy to live under so good a King. Thus all his Commands shall be freely receiv'd, and the Laws chearfully put in Execution.

But as the Objects do not always appear to us such as they are, and that the Vulgar are apt to mistake, 'tis absolutely necessary, that the Prince, who is willing to have his People continue in so pleasant and peaceable a State, should according as different Times and Occasions require, give them some Marks of his Benevolence, and Kindness, lest that by his living too closely, (though his Morals may be very good and commendable) he should occasion them to embrace new Opinions, and abandon him. *Pliny* says, in his *Panegyrick*, That a Prince may be unjustly hated, tho' he does not hate: But belov'd he can never be, except he loves. *Potest tamen Princeps odio esse nonnullis, etiam si ipse non oderit: amari, nisi ipse amet, non potest.* And four Lines before, That a Prince has many Friends, when he himself proves to be one to his People. *Amicos habet, quia amicus ipse est.* It is by Generosity and Courtesy, not by gazing on his Treasure, that a Prince may gain the Affection of his Subjects; Kindness is the Load-stone that attracts the Hearts of Mankind with an agreeable Violence; it is that noble Quality, truly proper

proper to a Divinity, which can procure the Respect of the most mutinous and less pliable Minds. Wealth would be but a troublesome Possession to Princes, if they were oblig'd to keep continual Watch over their immense Treasures; like those vigilant Dragons, Products of the Poets Brains, which kept the Golden Apples in the Garden of *Hesperides*. Sovereigns have two great Advantages in the Dispensation of their Favours, and Presents; the first is, that none can suspect them to give out of Vanity, because Liberality ought to be as essential to a good Prince as Administration; and the other, that they never run the Risk of falling into the Inconveniency of private Persons, who may waste and exhaust their Revenues, when they give Prodigally, and without Discretion; because their Gifts may be properly deem'd a Loan, and as if each of us was no more than the Trustee of our Prince's Liberalities, which we must deliver up again whenever they are required. Princes give us the Liberty to enjoy our Patrimony, and by a kind of Acknowledgment, we pay them an annual Income out of it. They bestow on us honourable and beneficial Places, and we discharge the Duties which their Favour and our Allegiance oblige us to. They present us with Benefices, founded by their Predecessors, and we restore them at our Death, that they may pleasure others with them. There is no Fear therefore, they should impoverish themselves by their daily Donatives, or become Prodigals. Liberality in Princes alone, never degenerates into Prodigality. Indeed if the Prince was to be lavish of his Bounty without Reason, or to Persons little deserving his Favour, he might be reputed an Imprudent, but never a Profligate Prince. *Cyrus* King of *Persia*, was one Day Reproach'd with this by *Cræsus*, formerly King
of

of *Lydia*, and then Prisoner of War to *Cyrus* ; If you had been more moderate in your Gifts, said he, you might have large Sums of Money in your Coffers. *Cyrus*, relying on the Love and Affection of his Subjects, immediately dispatch'd *Hydaspes* with Letters to his Governours of Provinces, who return'd in a few Days after, with immense Sums of Money : *Cræsus* was thereby inform'd, that Subjects, who love their Prince, were no more than his Treasurers, and that his Liberalities were no more than a small Dew, which renders the Ground fruitful, where-ever it falls. You find now, said *Cyrus* to him, that I not only increase my Riches by my Largesses, but likewise rid my self of the Care and Fear which attend the keeping of them.

Nevertheless, I would not have it imagin'd, that by this Discourse, I design to recommend to Princes the Example of *Caligula*, who extravagantly flung away his Treasure out of the Windows, boasting that this was to live like *Cæsar*, or a Roman Emperor. The necessary Charges and Expences of all Governments, impose a Necessity of good Husbandry. It is therefore undoubtedly more advantageous to the State, that the Prince's Bounty should be discreetly and usefully Bestow'd; lest that, in case of Need, and his Subjects not proving perhaps so Affectionate as *Cyrus's*, his Household-Officers be obliged to go without their Salary, or perhaps the Crown should be necessitated to retrench the Grandees Pensions, who are the Support of a Nation, by furnishing Supplies in Time of War, and keeping Guard in Time of Peace; or stop the Soldiers Pay, which might give rise to Mutinies and Seditions : It would be therefore a great Piece of Prudence in a Prince, and such of his Ministers, whose proper Office is to moderate the publick Expences, first to provide for the necessary Occasi-

ons of the Administration, next prudently to examine how far the Prince may extend his Generosity, without exceeding due Bounds, by casting up the Revenues of the *Exchequer*, and especially to order it so, that the Prince may be rather Prais'd, than Censur'd for his Munificence.

Alexander was commended by every Body, for having Treated Nine Thousand People, at the Celebration of his Marriage with *Statira*, Daughter to *Darius*; and for having generously spent Thirty Millions to pay the Debts of the *Macedonians*, his Subjects, in order that the Rejoycings might be general. Whereas the *French* murmured along Time, because *Henry* the Third, spent Twelve Hundred Thousand Crowns, as it is reported, at the Duke of *Joyeuse's* Wedding, and gave such another Sum to one of his Favourites in the Time of his greatest Necessities, who receiv'd it as privately as he could, for fear of bringing on his Master and himself the People's Envy and Indignation.

'Tis very true, that the Humour and Inclinations of most Princes, are naturally so much bent towards Generosity, that it seldom happens, that they have any considerable Sums in Store, imagining their Profusions to be of little or no Moment, because they depend upon one Word only. They ought nevertheless to consider, that being too often reiterated, and out of Season, the Burden lies heavy on the rest of their Subjects. The following Narration will serve for a Proof of the Truth of this Observation. A Prince of the chiefest Family of *Burgundy*, who, like *Cimon* the *Athenian*, never refus'd his Purse or Friendship to any Body, was in a fair Way of Squandering, by Gifts and Presents, the immense Treasures his Father had carefully preserv'd for him; when his Treasurer,

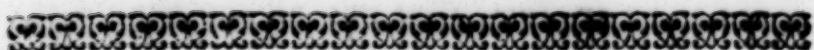
surer, (who though very sensible of it, and not daring to refuse to obey his Orders) bethought himself of this Stratagem : As his Prince bad him one Day to give to one, who importun'd him, the Sum of Eight Thousand Livres, which was thought a pretty round Sum in those Days, he pretended to be very much taken up with some other of his Master's Concerns, and gave him the Keys that he might do it himself. The Prince shut himself in the Treasury, where he spent the best Part of an Afternoon, open'd many Bags, and was obliged at last to send for the Treasurer to finish the Sum, saying, *That he never could have thought that so much Time, and so many Pieces were to be employ'd in the making up so moderate a Sum. My Prince, respectfully answer'd the artful Treasurer, it is abundantly easier to Promise, than to Perform : and it is visible, that howsoever well fill'd our Coffers are, they are in Danger of being empty'd when we visit them too often.* The Dexterity of that wise Minister, who made him plainly see the Excess of his Liberalities, made him take up the Resolution, for the Future, to grant none but reasonable Requests.

The late King of *France* being importun'd by a Lady, whom he passionately Loved, to Buy a Diamond, which was not to be purchased under Fifty Thousand Crowns, was at last perswaded to go to the Expence of it, and order'd his Treasurer to get that Sum of Money ready : This ingenious Minister was so officious in executing his Order, that he prevented thereby the King from Buying it; he placed in the *Arsenal*, in the Sight of that Monarch, a considerable Number of Tables (some say Twenty) cover'd with Money, Silver and Gold. This Prince having better understood by his Eyes than his Ears, how much fifty Thousand Crowns were,

alter'd his Mind, and protested, it should never be said, that he had given such a prodigious Sum of Money for a Diamond no bigger than a small Nut. King *James* of *England* bought it afterwards, and gave Sixty Thousand Crowns for it.

It will not be amiss to conclude this Chapter with an Account of a constant Custom of *Robert* Duke of *Normandy*, who, by his frequent Liberalities, acquired the Title of *Magnificent*. He used to give to the Person, who made him the first Present in a Morning, whatsoever Presents he receiv'd during the whole Day afterwards, and by that Means it happen'd, that he enrich'd a Tradesman, who, at his Levee, presented him with two Knives well wrought, and receiv'd toward the Evening in return from the Duke, a Set of fine Horses, a large Quantity of Silver Plate, and Tapestries of a considerable Value.





CHAPTER X.

That it is highly requisite, to the right Educating of a young Prince, that the utmost Care should be taken that all Persons and Things, from which he might possibly receive any ill Impressions, should be remov'd far from him.

A Peacock, who was resolv'd to go abroad and see the World, wanted nothing but a merry Companion to render his Journey agreeable and pleasant; howsoever he set out, trusting to the good Fortune of picking up some such Companion in his Travels. The good Opinion, he entertain'd of himself, almost perswaded him, that the *Eagle* would be glad of his Company; but upon Second Thoughts he remember'd, that Friendship with a Superior, had often prov'd Dangerous; neither was it safe to make One's Master, One's Companion. He was mightily delighted with the sweet Note of the *Nightingale*, and the gilded Plumes of the *Gold-finch*, but when he consider'd their Size, he was ashamed to be seen in their Company. The *Parrot* was too Talkative he thought, and the *Ostridge* would make but a troublesome Traveller, by reason of her Heaviness: The *Hawk* was in his Opinion somewhat too Ill-natured, and he had but an indifferent Opinion of the *Vulture*. He was got as far as *Egypt* before he could pitch upon a Companion: By which time being tired of this solitary Travelling, he resolv'd to make the best of his Way homewards, when perchance he espied, upon the Brink of a River, a Bird of an extraordinary Size and Beauty, which proved

proved to be an *Ibis*, that has all the Beauty of a *Stork*, but nothing of his Deformity ; for his Feathers are of a perfect Black, and is particularly remarkable for his good Shape. Our gaudy Traveller admiring his Majestick Gate, and the Gracefulness of his Person, advances toward him, and makes him a kind offer of his Services. The *Ibis*, on the other Hand, contemplating his noble Train, and taking him to be the most glorious Creature, under the Canopy of Heaven, receiv'd him with as much, or if possible a greater Respect, than he would have done the *Eagle*. They spent some Time, with a great Deal of Satisfaction, in Congratulating one another upon their happy Meeting, and their Friendship seem'd almost indissoluble, when the *Ibis*, plunging his long Beak in the River *Nilus*, and bringing it upfull of Water, put it into his Backside. This Action turn'd the poor *Peacock's* Stomach, and being highly offended, he cry'd out, *Fy upon the filthy Animal !* And in that Instant he flew away to the next Town, often repeating the same Words, and how unaccountable it was, that such a foul Behaviour should lie hid under such a fair Out-side.

The M O R A L.

The Caution of the *Peacock*, in the Election of his Companion and Friend, may serve for an Emblem of human Prudence to Mankind, and admonish them how careful they ought to be, in making a right Judgment of the Persons they design to admit into their Society ; but in a more particular Manner, not to suffer themselves to be deceived, by the near Resemblance there is between Good and Evil, a Misfortune which humane Frailty is very liable to.

The

The *Peacock* is deceiv'd, tho' after a long Deliberation, for want of Distinguishing; but how many Times is an absolute Deformity impos'd upon us, gilded over with an apparent Beauty, for want of a narrower Search, or a prudent Reflection. The Approbation of the Will, in the Choice of our Friends, is not sufficient without that of the Understanding; for it is a thing which requires no small Caution and Deliberation, and should not be resolv'd upon over-hastily. The most suitable Society is doubtless most likely to continue, and consequently most desirable, for if on the one Hand, you associate your self with a Man too much above you, you must add to the frequent Misfortunes, that have often proceeded from thence, the Danger of losing him soon, *Honores enim mutant Mores*. Besides the greater his Perfections are, the greater Repute will he be in; so that his Glory will soon eclipse Yours. The Moon shines bright when she has none to vie with but the Stars, but immediately disappears, or at least Shines no longer, at the Approach of the least Beam of the Sun: And if on the other Hand, the Person, whom you chose to be your Friend, be much your Inferior, you may well be reckon'd a Man of a mean Spirit, for being so over Good-natured, as to encrease the Honour and Reputation of others at the Expence of your Own. It follows of Necessity, that a Parity is safest and most eligible in Friendship: But above all, the Company, and especially the Friendship, of Persons addicted to Vice; nay, even of those who are so reputed, ought to be avoided, since we judge of a Man by his Friends: And it would be more advantageous to be without any such, because as an honest and prudent Friend mitigates all Wants, Pains, and anxious Cares, so doth a vicious, and imprudent

imprudent One, as certainly multiply and increase them.

From the Deliberation and Caution, which discreet Men make use of, in the Election of their Friends, we may easily deduce the Necessity, provident Parents lie under, of assisting their Children in the Choice of their Company. Their Mind has often been compared to a white Sheet of Paper, capable of receiving indifferently any kind of Impression, and so that without a strict Hand over us, during our youthful days, we are in danger of being lost for ever ; for we generally carry to our Graves those good or bad Principles which we imbibe at those our early Years : and such as we Sow, such we must expect to Reap. The Reason of this is not but that there are Children of so good a Genius, and who as it were bring into the World such a happy Disposition of Mind, as to be in a great Measure guarded against the Allurements of Vice, but the Number of such is too small to be rely'd on. Let a Town be ever so Strong, and well Fortify'd, yet it must Surrender at last, when it is vigorously Attack'd, and when at the same Time there is but a poor Prospect of any foreign Assistance: Pleasure is a strong Temptation to Youth, and commonly meets with a very weak Opposition ; we are liable to the same Affections and Passions, and our Nature is so corrupted, that it at first allures our Senses by some Thing Pleasant, and from thence leads us into the high Road of Licentiousness. Pleasure is the Idol that most Men adore, if you except from the general Rule those who, by the Assistance of divine Grace, and inward Integrity, foresee the Misfortunes it necessarily involves its Worshipers in. We are induced to give Way to Pride, Voluptuousness, Avarice and Ambition, under the seducing Pretences of Esteem, Pleasure, Riches,

Riches, and Grandeur, and under this specious Cloke we hug our darling Vice, void of all discouraging Apprehensions, we continue in it without Mistrust (for every Man is partial to his Blind-Side) until it becomes habitual to us, and therefore incurable, especially if it happens to be countenanced or backed by the Influence of bad Example; for a very little Reflection will convince us, that Vice is of a prolifick Nature, and no less catching than a contagious Distemper, and that our Ears, and Eyes, are like so many Doors and Inlets to the Heart: From whence appears the Danger of suffering the Vicious, and Voluptuous, to approach those, whose Integrity of Life we propose to preserve unspotted. And a farther Proof of the Peril, Youth are exposed to, in the Company of the Wicked, or by accepting of the Opportunities of Evil, will appear from the Apprehension, and Caution, Persons of ripe Years and sound Judgment have shew'd in avoiding them.

Cyrus King of Persia has furnished us with a fine Instance, and plainly demonstrated to us, how diffident he was of his own Resolution and Continency; when *Arispus*, one of his Bosom Friends, whom he had intrusted with the Care of a Lady his Prisoner, came to give him an Account of her Beauty, offering to bring her to him, that he might see her; *Don't you do it*, answer'd *Cyrus*, *since you assure me that she has so many Charms, I find my self, already so smitten by your Description of her, that I cannot with any safety trust my self with the Sight of such a beautiful Woman.*

Alexander was also sensible of the same Danger, and was so far from relying on his own Constancy, that he not only avoided the Sight of *Darius's* Wife, whose uncommon and rare Beauty was then the Theme of all People's Praises and Admi-

ration, but used to imploy his Thoughts on any other Object when he heard that extoll'd.

Scipio after the taking of *Numantia*, hath given us an Example of a still stricter Virtue than those afore-mention'd. There was brought to him, amongst several Other Prisoners and Slaves, a beautiful Lady, betrothed to a Prince of *Celtiberia*, he thought that as her Beauty was extraordinary, so must she be Beloved with a more than ordinary Flame. He immediately sent for her Lover, to rid him of his Troubles, *Here is your Mistress*, said he to him, *whom I restore to you untouched, she is Beautiful and Young, and I am your equal in Tears ; That is all I have to say in that Respect : But in delivering her up to you, with your Freedom, which I give you, I require, by Way of Acknowledgment, a Place in your Affection, and I think this Action deserves the Roman Empire in Exchange.* The Prince gave him his Hand in token of their future Amity, uttering at the same Time the highest Expressions of Joy and Gratitude, and assisted him some Time after with Fifteen Hundred Horse, and thought himself under an Obligation to him all the remaining Part of his Days.

Baudouin Emperor of *Constantinople*, in order to keep up Innocence and Chastity in his Family, made an Herald to publish, every Night, about the Court, that no one should presume to lodge in his Palace, in case he had had that Day any Commerce with a Woman of a bad Reputation. And indeed this Crime may be stiled a Complication of Evils : wheresoever it finds admission, all Affection between Husband and Wife is at an end ; The Father no longer consults the Interest and Welfare of his Family ; The Son breaks through all Ties of Duty and Obedience due to his Parents, and a Master intrusts none, but those who will be subservient

servient to his brutish Passions, or diligent in their Endeavours to satisfy his inordinate Desires.

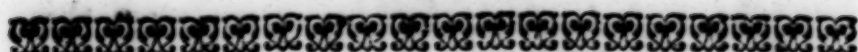
We have an Instance of all these Misfortunes together, in the prudent Management of *William the Conqueror*, and the Licentiousness of his Son *Robert*, a Prince of that Humour, which I have already so much discommended; none but profligate Sycophants, or fawning Ministers of his Pleasures had his Ear, immense Sums of Money were requisite to support such a lewd Life; the Queen his Mother furnish'd him plentifully with it, which when the King came to understand, he reproach'd his Consort with it, representing to her, that by supplying him with Money, she had not only furnish'd him with means to continue his dissolute Life, but thereby likewise encouraged and enabled him to levy Forces against his Father. The Queen urged in excuse, her tender and natural Affection towards her Son; and immediately sent into *Germany*, to consult a Sooth-sayer, in order to know what might be the Consequence of this threatening Accident; from whence she receiv'd the ensuing Fable for an Answer: A beautiful Horse, Strong, and Well-shap'd, was for a considerable Time Guardian of a Meadow, so as to keep the wild Beasts from it; but going at last the Way of all Flesh, was succeeded by a Cow, and as she happen'd to be *en Chaleur*, she brought all the neighbouring Cattle into the Meadow, who gorging themselves without any Opposition, soon devoured all the Pasture. *Normandy* is the Meadow; the Churches, and Houses of the Inhabitants, are the Grass; *William the Conqueror* is the fine Horse; and *Robert Courte-Heuse* is the Cow, who will by his Irregularities destroy *Normandy*, if the dark Ministers of his Licentiousness are not remov'd in Time.

But as young Noble-Men are best wrought upon by the Influence of noble Actions, and good Examples, it may not be amiss to mention that of *Pelagius*, who was given for an Hostage to *Almanzor* King of *Africa*: That infamous Prince, endeavouring to prevail upon him to yield to those Immodesties that are prohibited even among Infidels, tempted him to Compliance by all possible Ways, making use of all manner of Artifice, and sparing for no Presents. That glorious Youth, who was scarce Fourteen Years of Age, for which however a virtuous Education made sufficient Amends, was not in the least moved or affected, either by his large Promises, or the Apprehension of a barbarous Treatment; and being at last reduced to the cruel Necessity of this hard Choice, either to live according to those shameful Conditions, which had been proposed to him, or to die upon the Spot, generously imbrac'd Death, and was barbarously stabb'd by *Almanzor's* own Hand, for an ample Satisfaction to his brutal Vengeance.

For the Conclusion of this Dissertation we'll propose, in Favour of the other Sex, an Example of Virtue no less remarkable than the foregoing. The Princess of *Mirandole*, who excell'd in Beauty, and other Accomplishments, all the Ladies of her Age, resisted the pressing Solicitations of Admiral *Barberousse*, at the Time that he brought auxiliary Troops to the Assistance of *Francis* the First, at the Siege of *Nice*, and calling to mind the several pious Instructions and religious Notions which she had imbibed at the time of her Education: That Innocence, and Honour were the most precious Jewels, a virtuous Woman could possess in this World, she boldly rejected all his Offers; and one Day, whether out of the Affection she bore to *Soliman*, or Apprehension of falling into the
Hands

Hands of that Corsair, she broke out into this Exclamation. *Oh! cruel Beauty! must thou thus lay Snares for thy own Undoing, and being an Enemy to my Felicity, must thou maliciously make use of thy Arms to procure my Ruin! Know that it is in my Power to be revenged of thy Treachery, and to prevent the Misfortunes, which I am in Danger of falling into, through thy Vanity;* and when she had ended these Words, she thrust her Head into a Bush of Thorns, behind which she was concealed, by which means disfiguring her Face, she no longer was that beautiful Princess, whose Charms had Captivated so many.





CHAPTER XI.

That Generosity, well apply'd, often prevents great Misfortunes.

AS a *Lion* was returning Home from an Adventure, wherein he had got a considerable Booty, he saw, in a By-way, a *Sheep* running with all his Might; and as he had a Suspicion, that he was pursu'd, he call'd out to him three or four Times, and bid him not to be Dis-hearten'd: But the *Sheep* conscious of his own Weakness, and following the Instinct of his Nature, did not so much as look behind him, for fear of being over-taken by his Enemy, who follow'd him by the Track. At Length the *Lion*, perceiving a *Wolf* pursuing, cross'd over to him, and coldly demanded of him the Reason of his being in such Hastē? *Hunger*, answer'd the *Wolf*; *If that is all go no further*, reply'd the *Lion*, *I have here where-with-all to satisfy you, come along with me.* The *Wolf* would have follow'd his Prey with all his Heart, but partly out of Civility, and partly out of Fear of Dis-obliging him, he knew not well how to proceed. Thus the *Lion*, by his Address, gave Time to the *Sheep* to make his Escape; and by his Generosity appeas'd the Fury of the *Wolf*, who went back to take a Supper with him.

The M O R A L.

We may gather from the foregoing Fable, that Weakness renders our Flight less ignominious. That Necessity often obliges us to commit unworthy

thy Actions. That every Temper is soften'd, if not overcome, by the Influence of Generosity and Address. And lastly, that Prudence, and an artful Management, frequently bring the most difficult Things to pass.

We daily see, that Necessity forces Men upon base and ungenerous Actions, which probably would not so much as enter into their Thoughts, if they had where-with-all to supply their ordinary Wants. And as the best disposed Minds are apt to yield, and give Way upon several Occasions; so the most perverse are capable of being reform'd in case a right Method be taken with them.

But as none but those, who wallow in Plenty, and fully enjoy the Blessings of Fortune, are best able, by parcelling out their Abundance, and variously bestowing their superfluous Wealth, to provide against the several Misfortunes which befall Men; so it is properly the Duty of the Wealthy and Powerful, to prevent the impending Calamities, and break the Neck of those pernicious Designs, which the Minds of the Wretched may probably devise. And what is here said in Favour of private Persons, may be yet better practised in Respect to those, who are continually plotting Revolutions and Disturbances in a State; and who may be often easily suppress'd, or at least diverted, by artfully giving them a Bone to pick: And in this Particular we cannot but admire the Prudence and Generosity of *Philip*, surnamed the *Long*, King of *France*; who, foreseeing that the Count of *Artois*, when reduced to the utmost Straits, by the Loss of the County of that Name, which the King adjudged to his Aunt *Mahand*, might probably be induced to side with the Rebels, and Malecontents, generously presented him with the Earldom of *Eu*; in order, that he might have whereby

to support the Grandeur of his noble Family, which originally descended from the Kings of *France*.

Philip de Valois shew'd more Passion, and less Prudence in his Conduct; he thought it not sufficient rigorously to execute the Decree, which had been pronounced against the said Earl, but proceeding still further, condemn'd him to lose his Head, where-upon he enter'd into an Alliance with *Edward* the Third of *England*, and was like to have Ruined the whole Kingdom of *France*; whereas the King might easily have prevented all that, had he followed the Steps of his Predecessor, in allowing the Earl, to whom he was nearly Related, and in some measure Obligated, a competent Maintenance, which would have effectually allay'd his furious Resentment.

When the High-Constable, *Charles de Bourbon*, Revolted to the Emperor *Charles* the Fifth, and was made General of his Army, against *Francis* the First, his lawful King, he alledged no Reason to palliate his heinous Crime, than the unjust Usage he had received from the King; who was so far from bestowing any thing upon him, that he took away all the Lordships, and Revenues, which he was possessed of by the Munificence of other Kings his Predecessors, and by that reduced him to the Necessity of going in quest of new Acquisitions. If *Francis* the First had, like the *Lion* in our Fable, asswaged the Passion of *Louisa* his Mother, who, not unlike the *Wolf*, pursu'd her Prey with open Mouth, it had been much more advantageous to the State, and would have sav'd a great Deal of Blood; nor had the King been Defeated, and taken Prisoner by the Lord High-Constable.

Whether it be out of Necessity, that some Persons throw themselves Headlong into Iniquity, or
Avarice

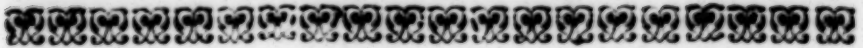
Avarice be the sole occasion of it, it is certainly a Duty incumbent on all noble Minds, to prevent any such Effect, as far forth as they are able; especially, if it more immediately concerns themselves, as affecting their Vassals, or Dominions. Thus *Henry* the Third, during the Faction in *France*, finding himself beset with Enemies on every Side, but at first more fiercely attack'd by the Tongue, than the Sword, was no sooner appriz'd, that he was publickly Abused, and Evil-spoken of, and particularly by the Bishop of *Senlis*, but he sent to him, as the best Remedy he could then think of, Four Hundred Crowns, desiring him to employ that small Present in procuring Sugar to sweeten his Tongue, and Throat. If *Lewis* the Eleventh had not made use of that Artifice, to appease all those who had taken up Arms against him, under the plausible Pretence of publick Good, he should never have seen any Quiet in *France*; he, like a generous *Lion*, following the Advice of *Sforce*, Duke of *Milan*, granted to all his Enemies, without any Conditions or Exceptions, all that that they could Desire, and indeed more than they could reasonably have pretended to. By that Treaty, *Lewis de Luxembourg* was made High-Constable, the Duke of *Nemours* had the Government of the Isle of *France*, and he restored to the Count of *Dunois* and *Ameignac* their rich Possessions which he had seized upon. If he had not fenced, by that remarkable Instance of Generosity, against all the Evil, those Confederates were capable of doing him, he could not, in all human Probability, have sav'd that poor *Sheep*, I mean *France*, which its Enemies, like so many ravenous *Wolves*, had a Design to worry and destroy as their own Prey. And had he not prevented that Misfortune, it may be a Question, Whether his Son, *Charles*

the Eighth, would have succeeded, to all his Father's former Possessions, after his Death. We may therefore venture to say, that a Prince and his Council, upon the Discovery of the Infidelity of any popular Subject, who perhaps is upon the Point of Siding with a Party of Rebels, from whom he may have Reason to expect greater Advantages, would act a very politick Part, and perform an Action greatly conducing to the publick Good, and their own Safety; in preventing him by some considerable Offers, or ample Largesses, which is much the wisest and safest Method of Proceeding; because that Punishment is not proper at all Times, and very often out of the Power of the Person that Governs.

Ferdinand, King of *Arragon*, paid very dear for Want of that Expedient. This Prince refus'd to pay the Ransom of *Peter de Navarre*, General of the *Spanish* Infantry. That great Captain, having been taken Prisoner, while he fought valiantly in his Service, though with bad Success, at the Battle of *Ravenna*, remain'd Three whole Years in Prison, there not being the least Notice taken of his Remonstrances, and Complaints; but having been treated more humanly by *Francis* the First, his Conqueror, who paid his Ransom to the Duke of *Longue-Ville*, and heapt upon him Kindnesses and considerable Employments, he thought himself under such an Obligation to him, that, to revenge the Ingratitude of his own Prince, he intirely devoted himself to the Service of *France*. What I have here said, for the good of publick Administration, may be well apply'd to a private Case; for it is certainly the Part of a prudent Master of a Family, to smother, as much as possible, any old Dispute, or Quarrel, to avoid a Suit at Law; or even put a Stop to those, who
by

by whatsoever Means, though false and unjust, lay Schemes against his Honour, and Reputation, or contrive his total Ruin. If a private Person, when Injured, should make use of this Expedient, one could not impute it to his Timidity, or Want of Courage; but rather to his Prudence, which furnishes him with a proper Expedient to settle his Affairs, and effectually secure his own Person, Liberty, and Reputation.





CHAPTER XII.

That Children ought to be respected on the Account of their Fathers, and the Fathers on the Account of their Children.

A Famous Sports-Man, being Abroad one Day upon his Sport, happen'd to cast his Eye upon an old decrepit *Bitch*, that lay languishing, and three quarters Starv'd, by the Way-side, upon a Dung-Hill. This miserable Creature had been once his Servant, but so alter'd, by Age, Neglect, and hard Usage, that she was hardly to be known: The Gentleman however stood so long musing, and bethinking himself, that the *Bitch* gave him to understand, by the licking of her Lips, the wagging of her Tail, and her creeping to him upon her Belly, what she would have said, if she could have Spoken. The Master was so delighted with the Good Nature and Tenderness of the Creature, that he took every Thing by the right Handle, and put her some Questions, to which, in her Way, she return'd this Answer.

Sir, says she, *I had once the Honour to eat of your Bread, but betwixt my present Condition of Want and Misery, and a broken Leg over and above, I may well be out of your Memory; unless I should presume to remind you of an old Servant, by this notable Token; that, at the Fall of a mighty Stag (much spoken of in those Days) I had forty Teizers in the Field, that came out of my own Loins, and the Picture of them all, is at this Day to be seen in the Prince's Gallery.* The Gentleman had so great a Kindness for the whole Strain, that he immediately

ately order'd the *Bitch* to be wash'd and clean'd, taken into the House, and provided for from his own Table. The President of this Bounty, to a try'd Servant, encouraged another to put in for the like Provision, but the Master march'd off, and adjourn'd the second Cause till another Time.

The M O R A L.

Misfortune, Necessity, and Old-Age, often put our intimate Acquaintance out of our Knowledge : Whereas true Friendship, and Courage, are never to be forgotten. A Man of Honour encourages Virtue wheresoever he meets with it, and a good Reputation will stand the Test of Time, and bad Fortune. And lastly, whosoever petitions for Favours, must watch for a favourable Opportunity.

If a Master lies under an Obligation to shew himself grateful, and to take into his particular Care those faithful Servants, who have spent their useful Years in his Service ; how much more is he in Honour obliged to do it, in Respect to those Children, whose Parents Sacrificed their All to his Interest ; or to those decrepit Parents, whose Children have generously parted with their Lives to serve him. The Survivor, is like a lively Picture of the Deceased, who hath stamp'd in his Forehead the Marks of his Affection, the Testimonial of the Employments which he has faithfully, and dutifully Discharged, and the Tokens of the Honours he has acquired to his Family.

There is so close an Union interwoven in the very Nature of Father and Son, that it seems almost impossible to Love One, and Hate the Other, at the same Time ; or not to reward in the Person of the one, the past Services of the other. And that seems to be the Reason why the *Romans* (who have

have left us so many remarkable and heroick Examples of Gratitude) granted so great and honourable Priviledges, and Immunities to those Parents, who had a numerous Family, design'd for the Service of the Republick: In so much, that when there happen'd to be Two Competitors, either for the same Preferment, or in a Point of Honour, contested between two Persons of Note; if they were found to be equal in all other Respects, he that could make it appear, that he had a more numerous Off-spring, had the Precedence. To this Priviledge were many others annex'd, which excus'd the Father from serving the troublesome Offices of the State. Even the Slaves themselves were reputed Free by the Law, when they had been happy enough to have more than Four Children.

The *Lacedemonians*, whose Laws, establish'd by the divine *Lycurgus*, were respected as Oracles, exempted the Father of Three Children from Watching the City; and, if he had a greater Number, he was freed from all other troublesome Employments. And if it happen'd, in either of those two Republicks, that the Children came to be reduced, they were bred up at the publick Expence, until they were able to bear Arms.

That which gave the first Rise, to the Establishment of that Law, is no less extraordinary, than it has been religiously observ'd. It was at the Time when the Wars began to break out in the Roman Empire. The Citizens of *Alba*, who could not bear to see the surprizing Progress of the growing City of *Rome*, did their utmost to prevent them, and levy'd for that Purpose a powerful Army. Now after several Encounters, finding themselves equally match'd, and fearing lest a bloody Combat should in Time divide the whole
Country

Country of *Italy* into two Parties, they agreed, to make an End of the War, to chuse of each Side three Brethren of a Birth, to fight it out. The *Horatii* defended the *Romans* Interest, and the *Curiatii* that of the *Albans*. They Fought in the Midst of the two Armies. The Three *Curiatii* being Wounded, had already kill'd Two of their Enemies, when the Third of the *Horatii*, who was left alive, adding Craft to his Strength, pretended to run away, and by this Means had an Opportunity to Fight them one by one, till he had kill'd them all. This last stroke, which procur'd a Peace between those two contending Cities, left the *Romans* Victorious: But this Victory was unfortunately stain'd with Parricide; for the Conqueror's Sister, seeing him bear the Spoils of One of the *Curiatii*, to whom she was betrothed, fell a Weeping; which unseasonable Sorrow cost the young Maid her Life; for her Brother, unable to see her, drew his Sword, and Slew her, as the fourth Victim. He was immediately taken up for it, and try'd, and ought, according to Law, to have been put to Death; but their Compassion for the Father opposed the rigid Sentence, calling to Mind how his Two Sons had Sacrificed their Lives to the publick Good, and the Loss of his Daughter, which was no less grievous; together with the valiant Exploit of the Conqueror, which seem'd sufficiently to atone for his Parricide: in so much, that Compassion got the better of the Severity of the Law; and great Priviledges were afterward granted to the Father, not as being the Father of a generous Conqueror, but as a Father only. Those Priviledges and Exemptions were since handed down to all the Citizens of *Rome*, who had Children capable of serving the Commonwealth. And indeed, Who could have beheld that

that venerable *old Gentleman* in *Rome*, after so signalizing a Service, without paying to him a due Respect and Honour?

Tho' the whole Happiness of *Cornelia*, Mother to the *Gracchi*, depended entirely on the undaunted Courage of her two Sons, yet after their Death, she was held in so great a Veneration, that all the Kings, then in Alliance with the *Romans*, sent Ambassadors, and Presents to her, with as much Respect, as they could have done to the greatest of Queens; she look'd with Contempt, even upon a Crown offer'd her by King *Ptolomy*, who would have made her his Wife, and Queen of *Egypt*: That Name of Mother, and of a Mother of so Noble and Heroick Sons, which would have been obliterated by that of a Queen, made her chuse to preserve the first, as long as she Liv'd, tho' she look'd upon the other to be more Imperial and Majestick, but much less Honourable. Since then it is evident, that Parents, by the Means of their Children, are the original Source of all the Blessings that befall a Nation; it is but Reasonable, that the Prince should relieve them in their Necessities, or if they need not such Relief, that he should make them Partakers of his Glory.

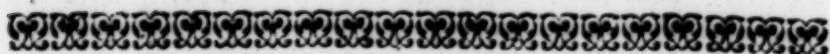
I remember to have read of a General of an Army, who, at his publick Entrance in Triumph into a City, took his Father with him in his Chariot, as if Nature and Fortune had render'd them inseparable.

It was a Custom with the Ancients when any Persons, who had obtain'd Garlands in the Olympic Games, died, whilst their Parents were alive, their Kindred, who attended them in their Funeral Solemnity, wore all the same Crowns of Flowers on their Heads, shewing by this last Triumph, that they thought themselves obliged to Immortalize

lize the Name of the Deceased, during the remaining Part of their Lives.

But what we have hitherto said, comes far short of what we find related of *Epaminondas*, when he declared, that his Joy consisted, not so much in that great Victory, which he had obtain'd over his Enemies at the Battle of *Leuctria*, as in that he had been so happy to Rout, and intirely Defeat them whilst his Parents were alive, to whom it was without Doubt a great Satisfaction. Now if a Father shares the Honours with his Son, by the same Reason a Son ought to share with his Father.

It will not here be amiss to set off the Generosity of *Alexander*, who, at his return to *Persia*, after his Expedition to the *Indies*, reviewing his Army, and finding he had lost a great many old Soldiers and Officers, call'd before him all their Children, to whom after he had shew'd a great Deal of Sorrow, as it appear'd by the Tears he shed, he order'd, as a just Reward, that they should receive without any Diminution, the same Pay their Fathers used to have. To this we may add the generous Repartee of a King of *Spain*, to a Gentleman, who asked of him the Place of a Person of Quality, who had lost his Life in an Engagement. *How now! Sir*, said the King to him, in a grave Tone, *Do not you know he hath a Son, who in a little Time will be able to bear Arms; and ordering him to withdraw, told Him, that the greatest Service he could then do him, was to conceal his Rashness and Imprudence.*



CHAPTER XIII.

That those ought to live a-part, that cannot Agree together.

THERE are natural Aversions among Trees and Plants, as well as among Men and Beasts; and this it was that engag'd a *Pomgranate* once, as the Emblem of Union and Agreement, to try what might be done toward the Reconciling of the *Fig* and the *Olive*; Two Plants that can hardly live in the same Climate. The *Pomgranate* fell to reasoning the Matter, from the Practice of other Trees, the Scandal of the Example, and the like: But when he saw there was nothing to be done that Way, he charg'd the *Fig-Tree* with down-right Crossness and Ill-nature. The *Fig-Tree* excus'd himself, that the Antipathy was none of his Fault, but a fatal, and an incurable Opposition betwixt the Two Families; it ever had been so, and ever would be so, and there was no Remedy.

Now whoever considers but the very Leaves of these two Trees, the Shape, the Colour, the Fruit, the Taste, or the Size, the Trunk, the Bark, and the Root, &c. he will find, that no two Things can be more contrary, than the One of these is to the Other: So that the only Way to preserve them, is to keep them asunder, and he that brings them together is an Enemy to Both.

The M O R A L.

We may gather from the foregoing Fable, that when two Persons of different Humours, and Inclina-

clinations, happen to be at Variance together, (as probably they can not very well hit it) sound Reasoning, and gentle Argument, is not always sufficient to set them to rights again; and when perhaps they are deaf to Reason calmly urged, seasonable Menaces often produce a better Effect, and prove more convincing, and prevalent: We may gather likewise, that there arise sometimes among People such Animosities, as may be said to be in grain, and cannot be remov'd.

Some Grudges there be so deeply rooted, and inveterate, that they might very rationally pass for natural Antipathies, were not the original Occasions of them easy to be discern'd; they being generally owing, either to some Family-Quarrel, or Law-Suit, or to some heinous Affront highly derogatory of the Honour of one Party, or at least so taken; or, as it often happens, to that headstrong Vice of Ambition, which frequently proves equally predominant in two Persons of Distinction: However, though this inveterate Passion be seemingly a remediless Evil, after several Years raging, and festring, yet even then should it not be given over for Incurable; for since, as Experience teaches us, Remedies are found for the Plague and Leprosy, so neither should we despair of mastering this froward Distemper of the Mind, but rather spare for no Pains to effect its Removal.

But if the State of the Matter be such, that all Remedies, when applied, prove fruitless, and the frequent Advice, and most earnest Intreaties of Friends fall to the Ground; the best Method to be taken is, to separate such jarring Neighbours, and place them at a considerable Distance one from the other; which done, such Measures may easily be taken, as shall effectually prevent the least Revival of old Grudges between them, the fore-

closing all Intercourse of Words being a great Step towards it : And in such a Case as this, we have but too much Reason to affirm, that a State of Separation is more eligible, and expedient than that of Union, which might probably produce the same Effect, as we find in the two Trees aforementioned.

We cannot but be sensible of several Instances of private Gentlemen, who being near Neighbours, which should more closely joyn and unite them in Interests and Affections, and be a Means for them the better to answer the Ends of human Life, by capacitating them to enjoy the Benefits of Society more freely and frequently, do, by perverting the Use of it, render this very Vicinity rather a Curse than a Blessing to themselves; by taking Occasion from thence to entertain Disgusts, and set on Foot and foment slight Broils and Bickerings, which being multiply'd and heighten'd, by mutual Heats and Resentments, soon improve into firm and settled Animosities, which are generally propagated on both Sides; and so, as it were, entail'd upon the Families, and perpetuated: So that if there arises in either Family one more prudent and peaceably disposed than the rest, he must, for Peace and Quietness Sake, even resolve to change his Neighbours, and take up with another more distant Habitation.

It must be allow'd, that *Plutarch*, discoursing about *Pompey* and *Cæsar*, very rationally urges, that it was not the private Discord between them, as many Men thought, that caused the Civil War; but rather it was their Agreement together, who joyn'd all their Powers, first to overthrow the State of the Senate and Nobility, and afterwards they fell out one with another, and probably during the good Understanding between them,
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they discovered each others unbounded Ambitions and exorbitant Views, and Designs; so that we find, that a Proximity of Affections, as well as of Abode, some-times proves pernicious and produces very fatal Effects, which other-wise might not have happen'd.

It would undoubtedly be far more happy and conducive to the Weal-publick, and to all private Families, if, when two Persons of Note, great Officers, or Ministers of State, are so far at Variance together, that a perfect Reconciliation between them is impracticable, one of them would peaceably quit all Concerns that Way, and retiring to a further Distance, thereby preclude all future Communication; since otherwise both Parties resolutely keeping up their Animosities, (whatsoever some more refined Politicians may maintain to the Contrary) it must terminate in the utmost Disorder and Confusion; unless they would rather become conformable to, and be sway'd by the Example of *Emilius Lepidus*, and *Fulvius Nobilior*, who were appointed to be Censors together, being Men had in great Repute among the *Romans*, and judg'd fully qualified for such an important Trust: But they had been for a considerable Time at Variance together, neither was the Breach between them as yet made up; when they came both to be Install'd into their Office, and were seated upon the Ivory-Seats in the Field of *Mars*; *Cecilius Metellus*, one of the Princes of the Senate, began, in a very moving and eloquent Speech, to lay before them the great Inconveniences, that would probably accrue to the Publick from their private Disagreement, when it was highly necessary that, being Collegues in an Office of such Importance, they should act unanimously in choosing the Senate, and executing all other Branches of their

their Trust; wherefore he warmly pressed them to a Reconciliation, wherein he was back'd by the earnest Sollicitations of the other Senators, attended with the Applauses of the People; upon which they both openly shook Hands, and generously resolved and agreed to sacrifice their private Feuds to the good of the Common-wealth, that it should never be said, that the Publick suffer'd by their Quarrels.

It may safely be affirm'd, that no one Thing has occasion'd the Overturning of so many Kingdoms and Common-wealths, as the Divisions and Animosities arising amongst the great Ones; never has the Face of publick Affairs been sooner or more miserably changed, than when those mighty Pillars of the State happen'd to Clash one with the other: These Dissentions are generally attended with still more fatal Consequences, when the clashing Parties form themselves into opposite Factions, fortified on both Sides with invidious Titles, and Marks of Distinction, to which each private Person is strenuously careful to devote himself, and openly avow his Adherence thereto: Such were the opposite Factions of the *Guelfs* and *Gibelines*, too well known in *Italy*, which being but slight and inconsiderable in their Beginning (having, as several Authors affirm, their first Rise from a Quarrel that happen'd at *Pistoia*, a City of *Tuscany*, between two Brothers of both those Names, one of which espoused the Party of Pope *Gregory the Ninth*, against the Emperor *Frederick the Second*, whom the other, on the contrary Side, as stoutly defended) might, by taking off the Head of either Party, have easily been stifled at their first breaking out, could People but have foreseen the dire Effects produced by these two Factions, which getting a Head, and being patronized and upheld

upheld by the Emperor and the Pope, soon overran all *Italy*, and set it all on a Flame, and continued grievously to embroil and harass it for Two or Three Centuries.

The continued Enmity and Dissentions between the *Beaumonts*, and *Gramonts*, Two the most potent Families in *Navarre*, ended not but in the entire Ruin of that Monarchy: Their Sovereigns at length well-dreading the fatal Consequences of such their Proceedings, if not timely prevented, interpos'd their Royal Authority, to put an End to their Strife, and even endeavour'd forcibly to reduce one of the Families; while on the other Side, *Ferdinand* King of *Spain*, who had for along Time waited for such an Opportunity, to get a Footing in that State, kept up both Parties, and fomented their Divisions, designing to make the best Use of them to his own Advantage; until at last he effectually decided the Quarrel, by making himself Master of that Kingdom. An Example worthy to be regarded by other Nations, teaching them to beware, how by their Party-Divisions at Home, they open a Door to Foreigners to Invade them, and become themselves accessary to the Subjecting their own Country to a foreign Yoke, which they may afterwards rue at Leisure.

The State of *Genoa* was in imminent Danger of losing its darling Liberty, by suffering the two Families of the *Fiesque's*, and *Doria's*, to grow too Rich and Powerful in the Common-wealth together; which render'd them more Ambitious, and Jealous of each other, than was consistent with the Safety of a Free-State; so that at last *John Lewis de Fiesque* took it into his Head, to make a Push at the Sovereignty of his own Country; wherein he had effectually succeeded, had he not, either by Accident or Providence, been taken off at the
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very Time of putting his Design in Execution ; for every Thing having hitherto succeeded to his Wish, while he was intent upon setting the Galley-Slaves at Liberty, who were all to have joined him, and, for that Purpose, passing from one Ship into another, the Plank, over which he pass'd, broke, upon which dropping into the Sea, he was drown'd, the Darknes of the Night preventing all timely Assistance, and the Weight of his own Armour incapacitating him to save himself by swimming ; upon this the Design was necessarily defeated, and the whole Family of the *Fiesques* entirely rooted-out from among the *Genoese* : so narrowly did this Republick preserve its ancient Freedom.

England was embroiled with War, and its Attendants, and fill'd on all Sides with Blood and Desolation, during the Famous Contest between the Houses of *York* and *Lancaster*, two Branches of the Royal Family ; both Sides insisted upon their Right to the Crown, and were strenuously supported by numerous Friends and Partizans, all of one Nation, many near in Alliance, some in Blood, fatally divided by Faction, yet all animated by the same Zeal for the different Causes which they espoused ; malignant Humours dispersed themselves in every Part, and while one Party endeavour'd to destroy the other, all Cares of the Common-wealth was laid aside, and Justice and Equity clearly banished the Realm ; this Civil War continued to rage for about Thirty Years, in which Time were fought Thirteen Battles, with various Success ; until at last, after the Death of near a Hundred Thousand Men, and Eighty Princes of the Blood, which prov'd the Ruin and Extirpation of the Males of both Families, and put an End to the very Name of *Plantagenet*, the Nation was rescued from the Slaughters and Calamities,

ties, she had through those unnatural Divisions sustain'd, and the Two Houses were join'd, and cemented under *Henry the Seventh*, and entirely united in the Person of *Henry the Eighth*, whose Accession to the Crown was attended with such universal Joy and Acclamations, as an indisputably lawful Prince merited, and could in Justice claim.

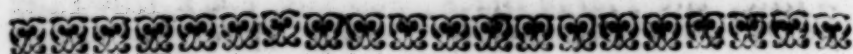
There is Reason to think, that the ancient Feuds and Animosities between the Houses of *Colonna* and *Ursin* are not yet entirely extinguish'd and at an End; the exorbitant Power of which two Families, hath frequently occasion'd most terrible Convulsions and Disturbances throughout the City of *Rome*; and if it may be allow'd, to make a Guess at future Events by Things past, it is justly to be fear'd, that the inveterate Rancour and Heats between these two Factions, which seem to be stifled for the Present, will break out again with greater Violence, unless timely prevented by the Interposition of some other Power superior to both.

It is somewhat strange and unaccountable, that these Heats and Animosities are not near so frequent or general, upon the Account of injured Honour, or personal Quarrels and Affronts, as by Reason of Party-Distinctions, and Denominations; to one of which each Person firmly and implicitly adheres, and professes himself an irreconcilable Enemy to every Man of the contrary Party: As supposing they should tell one, that professed himself a *Guelf*, that such Person was a *Gibelin*, be he never so nearly allied or a-kin, he would never cease impleading and persecuting him as an Outlaw and a Traitor, even to the Hazard of his own Life.

There be some again, who make it their Business to foment and heighten all Quarrels, and
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dread nothing more than Accommodations; *Amilcar* obliged his Son *Hannibal*, when as yet but a Child, to profess himself, by a most solemn Vow upon the sacred Altars, an implacable Enemy and Adversary to the *Roman* State, as it were repeating in some Measure those dire Imprecations which *Dido* poured out against the *Trojans*, when she found herself abandon'd by *Aeneas*. *Francis the First*, being highly incens'd against *Montmorency*, High-Constable of *France*, gave his Son, *Henry the Second*, strict Charge never to recal him to Court, or any Ways imploy him in his Service; which Injunction, as it was in itself unreasonable, and proceeded more from passionate Heat, than considerate Advice, so was it lightly regarded by the Son.

But all this is nothing comparable to the Behaviour of a Princess of the House of *Braganza*, who would ever now and then be shewing her Children their Father's Bloody Shirt, thereby more effectually to raise and more firmly to root in them a Desire of Revenge; a Proceeding this, widely differing from the virtuous Precept of a Heathen, I mean *Plato*, whose constant Advice to his Disciples, among other Things, was, that they should never suffer the Sun to go down on their Wrath.



CHAPTER XIV.

That what belongs to Princes ought to be Majestick.

A Great many Birds pay'd a Visit to the *Eagle*, one Day a little before the Time she was to lay her Eggs, and some of them respectfully told her, that they did not think her Habitation Majestick enough; and that many other little Birds, tho' her Subjects, had built more pleasantly and magnificently: The *Eagle* return'd them Thanks for their good Advice, which she took as a Token of their Affection; but she told them at the same Time, that she would not alter the Place, wherein she used to lay her Eggs, which was either the Top of some high hollow Tree, or the Ridge of a deep Rock; such a Situation being convenient both for the Security of her young Ones, and for her keeping a watchful Eye over all that pass within her Dominions: But that, if they were so well-disposed, their Assistance would be very Acceptable in rendring the Place of her abode more Stately and Splendid: At which Words the *Swallow* and the *King's fisher* presented themselves, being not a little over-joy'd at such an Opportunity of serving her Majesty. And according to the Instinct of their Nature laid a solid Foundation, the better to withstand the Wind, Rain, and bad Weather; the *Goldfinch* adorn'd the Out-side with his Red and Yellow Feathers, the *Peacock* brought some of his gaudy Plumes, the *Pigeon* beautify'd it with his of various Colours, the *Parrot* furnish'd it with good Store of Green Feathers, the *Egret*

White, the *Heron* Black, and the *Lark* lined the whole with the softest Cotton, that the young Ones might lie with more Ease.

The M O R A L.

'Tis something derogating from the Grandeur of a Prince, that any of his Subjects should have a more magnificent Seat, and that better fitted up and furnished than the Royal Palace. 'Tis a Subject's Part to express and demonstrate his Affection; and the Prince's to acknowledge it. Nothing ought to hinder a King from having an Eye on all his Dominions; and finally all Subjects ought jointly to apply themselves to set off the Majesty and Grandeur of their Prince.

'Tis but Just that all the Equipage of a Sovereign should have something in it of Magnificence and Excellency above the common Pitch, both in respect to his Habit, Officers, or the Sumptuousness of his Table; but especially royal Palaces ought to excel, both in Grandeur and Beauty of their Architecture, the noblest Structure of subordinate Persons. Every Architect, employ'd in a royal Building, should by his Art raise People's Admiration, and make Beholders take it for granted, that his curious Workman-ship cannot but belong to some great and puissant Monarch.

Tho' a Prince should be naturally inclined to an Indifferency, with relation to Splendor, Ornaments, and all extraordinary Pomp, nevertheless he ought to make use of them for Reasons of State, because they imprint upon the Minds of Men, a certain awful Respect and Veneration, which conduces not a little towards the retaining within the Bounds of Duty and Obedience; he many Times finds very little Constancy or Solidity in their Hu-
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mour or ordinary Behaviour, therefore to keep them always in his Interest, and upon Occasion to procure his own Advantage, the Prevalency of sensual Objects often proves most effectual in gaining them; since through the Means of over-ruling Passions, which often gain the ascendant over Reason, they are frequently incapable of being sway'd by any virtuous Considerations, and that they judge of Things by superficial Views and false Appearances only, without making any enquiry into the true State or Reason of them; besides, that most Men are inclinable to set their Hearts and Affections on a Prince of a good Mien, and winning Conversation, tho' he were to break all his Promises, and baulk their Expectations in the Issue.

How many Instances have we of Princes, who have been slighted on Account of their Awkwardness only, or uncourtly Behaviour? nay the very Name itself has been found fault with: The *French* refused for their Queen a Daughter of *Spain*, because her Name did not sound agreeably to the Ear. How was *Lewis the Eleventh* slighted and ridiculed on all hands, by Reason of the Meanness of his Apparel, which was so sordid, that many of his Courtiers would have been ashamed to see any of their Servants clad in such? 'Tis to be supposed, that *Ferdinand* of *Arragon* was no nicer in his Apparel, since his Subjects gave him, out of Contempt, the Nick-Name of *John Gippon*.

I would not be understood that, to appear as becometh a King, a Prince should mount a Stage, all beset with precious Stones, thereby to make himself adored like *Herod*; nor that, after the Example of *Dioclesian*, he should be adorned from Top to Toe with costly Pearls and Diamonds of a monstrous Size: All that I aim at is, that, if
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he hath not something to ennoble his Habit beyond that of his Courtiers, he should at least have some external Mark of Distinction, that might entitle him in an extraordinary Manner to the Awe and Veneration of all Beholders.

What I here require in the common Dress of a Prince is in an eminent Degree requisite in his Palace, which ought to be more spacious than that of any private Person, because it is built to contain a more numerous and illustrious Family; and the Furniture of it should as far excel all others, as his royal Person should be respected above all his Subjects, who owe him Obedience.

I would not hereby insinuate, that Princes should imitate the Magnificence and Profuseness of the great *Mogul*, who built an Apartment, the Wainscot and Cielings of which were covered with large Rubies and precious Emeralds; nor yet that of *Nero*, who perhaps might cope with that great Indian Monarch in the Expence he was at, in his golden Edifice; to demonstrate the Grandeur and Magnificence of which, it will be sufficient to say, that its Entrance was of that stately Height, as to receive a *Colossus*, representing *Nero*, of a hundred and twenty Foot high; and so spacious, that it contain'd Portico's, supported with three Rows of Pillars of Marble, each of them a full Mile long; the Body of the House was overlaid with Gold, and adorn'd with precious Stones; the Cielings of his Banqueting-Rooms were wrought with so much Art, that in continually turning round, they cast down upon him and his Guests, Flowers and sweet Perfumes whilst they sat at Table: And when he had compleated, with a prodigious Expence, this lofty Structure, which contained a Pool representing the Sea, encompass'd with fair Buildings like so many Cities, he spoke no further
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in its Commendation than only this, *that now he should begin to live something like a Man.*

This Behaviour favours more of the exorbitant Extravagances of a *Nero*, than the due Greatness of an Emperor; more of an effeminate and cruel Tyrant, than a truly great Monarch; and as there is nothing in it worthy Imitation (considering this prodigious Expence was supported and supplied by Extortions, Confiscations, and the very Blood of his People) so I make mention of it for no other Reason, than to render his Memory more despicable and odious.

We seldom read in History of any Structure, which raises our Admiration more (tho' there are many Buildings more Magnificent and Lofty) than the Terrass, which *Ackmet* built in that part of the *Seraglio*, which borders upon the Sea, for the Diversion and Satisfaction of his Sultaneſſes; it was eight hundred Foot long, and one hundred wide, but that which still enhances the Grandeur of it is, the Shortness of Time it was built in; it was finished in the Space of three Months; the *Bashaws* being constantly on the Spot to hasten the Workmen employ'd in carrying and setting in order the Sand and Stones; and the *Vizier* himself, distributed daily amongst them vast Sums of Money to encourage them, and brought thither a great many Musicians, the tuneful Notes and pleasing Harmony of whose Musick, render'd their Labour less painful and more agreeable. According to that of *Ovid*, *Studio fallente Laborem.*

I am not of Opinion, that such strong solid Fabricks, as have out-last'd so many Ages, are the greatest Demonstration of a Prince's Power. The glorious Ruins of those Walls *Semiramis* raised about the City of *Babylon*, nor those Pyramids of the Kings of *Egypt*, which still arrogantly lift up
their

their proud and lofty Heads near *Memphis*, do not come up to the Magnificence of the Kings of the last Ages in their Buildings ; tho' the Stateliness and Pomp of them disappear'd in a very short Time : And indeed those Palaces which seem so wonderful by their Contrivance, tho' they are of no longer Continuance than is requisite for an Entertainment, or the Reception of a Prince, or the Interview of two great Monarchs, render the Nobleness of a Prince more conspicuous.

For Instances of this Nature we need look no further back than the Reign of *Henry the Eighth* of *England*, where we may find an Account ; after a what sumptuous Manner he entertain'd *Francis the First* of *France* at *Guines*. He had a new Palace built on Purpose, and most richly furnished, the outside being a Square of Timber, every Side containing Three Hundred and Twenty Eight Foot, the Parts of which extraordinary Building, being artificially framed in *England*, were now put together, and afterwards taken asunder and brought Home.

Sometime after the Emperor, *Charles the Fifth*, receiving the same *Francis the First* at *Graveling*, used his utmost Endeavours to appear with all the Magnificence becoming his exalted Dignity and Character ; his House of Entertainment was built in the Form of an Amphi-theatre, Eight or Nine Hundred Foot in Circumference, the whole wonderfully contrived, it being built only with painted Boards, which had a Connexion with a Pillar placed in the Middle, which consisted of Eight large Masts closely bound together. The vaulted Roof, which was painted so as to resemble the Firmament, had this extraordinary, that it contain'd Water-Organs, and several other Musical Instruments.

On the other side, *Francis the First*, who in Magnificence would not be Out-done by either of them, when he was in his Turn to entertain *Henry the Eighth*, erected about two Miles from *Aræres*, one Pavilion only, but of a prodigious Length and Breadth, cover'd with blue Velvet, all cover'd and embroider'd with Golden Flower-de-luces; there were at each Corner, Four other Pavilions, cover'd with the same Cloth, and the whole fasten'd with Silk and Golden Laces: But as it was the Work of one Night only, a boisterous Wind happening to arise, swept all away in an Instant; and the slender Concern the King expressed at such a Loss, made his Magnanimity still more conspicuous. The Court was at that Time so splendid, and the Gentlemen so richly Cloth'd, that the Place was call'd, *the Field of Cloth of Gold*.

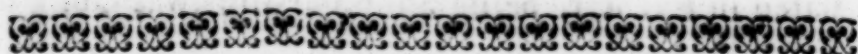
It would be endless to go about to describe the Magnificence of the Palaces belonging to the several Princes of *Europe*; Words cannot equal, much less exceed their several Beauties and Magnificence. 'Tis true, *Madrid* and its *Escorial*, are most excellently Fine; but it must also be consels'd, that, which is most rare and beautiful in them, was brought from *France*; when after the Battle of *St. Quintin*, *Philip the Second* had an Opportunity of carrying-off with him, whatever he could meet with most curious and rich. The great Duke of *Tuscany's* Cabinet may well be reckon'd amongst the most remarkable Curiosities, the whole being compos'd with fine Stones of Mosaick-Work, and inlaid in such a Manner that, without the Help of any Pencil, Enamel, or Colours, there are represented, Birds, Flowers, and all sorts of Beasts, with an agreeable Medley: One might also put upon the same Level, the Palace of the Duke of

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Mantua

Mentua, and of *St. Mark* in *Venice* : But none can cope, in Symmetry and Architecture, with the *Louvre* at *Paris* , which might, were its first Draught finish'd, serve as a Pattern to all that can be undertaken of that Kind. In *England* the Castle of *Windsor* excels, for its pleasant Situation, and yields a most rare Prospect ; neither are there many finer Buildings than *Hampton-Court*, and *Kensington*.





CHAPTER XV.

That Jests too often end in Earnest; or the Danger of Mobbing.

TWO Colts on a Time were plac'd together in a Meadow, both having an equal Propensity to frisk and wanton on its flourishing Verdure; but on a Day more particular, the One, being more than usually dispos'd for Ostentation, and elevated with the Pride of Flesh and Mettle, came up and thus address'd the Other: *Brother, methinks, I feel something within me, which seems to rouse up my tardy Force, and animate me with fresh Warmth and Vigour. Could you but once find a like Impulse on your languishing Spirits, and be excited with equal Ardour, certainly we might rout a whole Army.* The Other, being of no cool Constitution, and thinking himself inspir'd with no less generous Fire, made this reply: *Let us then exercise our Faculties, and explore the utmost of our Strength and Skill;* upon which he gave him a Stroke with his Tail over the Head; the other gratefully made him a Return of his Complement, little imagining that this was only a Prelude to a rougher Exercise: And thus they continued Fooling, till at last one of them, tho' in Jest and by Accident, hit the other in the Eye with his long dangling Tail, the Smart of which so much fomented his growing Passion, and blew it up into so high a Flame, that he gave the Other a good lusty Kick; upon which they both turn'd Tail, and gave one another such Lashes, that he, by whose Means the Joke commenc'd, but terminated

nated in Earnest, being Shoulder-slipt, was Oblig'd to desist.

The M O R A L.

The Reflections which seem naturally to result from this Fable are, that it points out to us the Characters, and vitiated Relish of solid Pleasures in those young Men, who amidst their Merriment, and in the Freedom of Cups, first allow themselves some little Excursions into Mobbing, or Ridicule, and then at last break out into open Fury. This minds us also, how difficult it is for Persons in their Bloom, at the Spring-Tides of youthful Blood, to govern their predominant Passions; that the least Disorder sow's all their Happiness, discomposes their Temper, and finally, that those Persons, who are the most strenuous Defenders or Promoters of Jestings, have commonly the best Joke put upon Themselves.

This Allegory might instil some wholsom Advice into those frolicksom airy Youths, whose ductile Minds are easily wrought upon by the false Appearances of Pleasure, and so become alienated from, or benighted in the Search after Tranquility; whilst they triumph in their well-concerted Measures, and sinister Aims, in putting some mischievous and unlucky Trick on each Other. Some are prone to this by the natural Bent of their Genius, others by too highly indulging themselves, and reveling in Luxury and Intemperance, setting their Blood in a ferment by the Heat of Wine, and so become Deaf to all the Dictates of Reason, that distinguishing Characteristick between a Man and a Brute. 'Tis from hence that Jestings and Banters, so often in Company, derive their Birth, which tho' they are sometimes productive of Advantage,
and

and clear-up those Clouds which over-cast Minds just Sinking into Melancholy ; yet 'tis abundantly evident, that their Consequence is frequently no less Dangerous, and that instead of proving Acts of Comedy, they are meerly a Prologue to some fatal and surprizing Incident.

Nature has given us a Body so frail and sensible to the Impressions of Violence, and a Mind so little tractable in receiving the Instructions for its Conduct, that it can scarcely bear to be govern'd, without discovering its ill Humour and Impatience. *Epictetus*, the Philosopher, was doubtless sensible in himself how liable the Beams of Reason were to be obscur'd, when any Storm might blacken and arise from within us, and therefore gave Mankind this profitable Lesson : viz. That if a Person intended to live happily and peaceably among that Society for which God has design'd him, it was absolutely necessary, that his serene Temper should never be ruffled and over-shadow'd by those Outrages and Calumnies, that wise and discreet Men have either with the utmost Contempt look'd down upon, or else with Courage have out-brav'd and vanquish'd. The same Author adds, that our Bodies, the Flesh and Skin of which is so tender, should receive, without such a seeming Transport or Dejection, those slight Provocations and Attacks, that are made against them ; and not think our-selves wounded when once we are touch'd. And this made *Saturninus* say, that the Mark of a great Mind and well-disposed Body was, equally to endure with Resolution the Injuries of the Air, and those that may happen to us, either openly from the Hands of our Enemies, or else clandestinely from their opprobrious Tongues.

If a Child of *Lacedæmon* has suffer'd a young *Fox* to gnaw his very Liver before he complain'd, for fear of discovering a dastardly Spirit; if some Slaves have inur'd themselves to Blows, or even with Pleasure receiv'd Wounds, in the Behalf of their Masters, if some free-born and independent Souls have ran joyfully into the cold embrace of Death, and smil'd in the very Agony; and if Christianity has render'd so many Thousand Martyrs insensible to their Pains, and enabled them bravely to support themselves under the most racking Tortures, and triumph over the Fear of the Grave; If, I say, such Instances as these have formerly occur'd, Can any one think it strange if we should blame those, who cannot comprehend how we can justly condemn touchy and ungovernable Men, who let their head-strong Fury break loose at the least Sensation of Pain, or perhaps imaginary Provocation, be it on a Stranger, their Superiour, or most hearty Friend? And yet this is a Failing that so often, and so far gets the Ascendant over Mankind, that there are scarce any to be met with so much Masters of their deprav'd Affections, and living so compos'd within themselves, whom the least trivial Accident or Affront does not kindle up into Passion, or in the End hurry away with an implacable Desire of Revenge.

Far therefore are those from being screen'd from Censure, who by their *Mobbing* and *Jesting* thus, by Degrees dissolve the Ties of Friendship, which ought to be held as sacred and inviolable; and provoke their Equals, who are often backward in burying their Injuries in Oblivion, to those untractable Disorders. 'Tis to be confess'd, that several Persons are of a more reserv'd Temper, and that some whole Nations are less guilty of this Folly than Others. The *Spanish* Gravity does not allow

allow of these dangerous Familiarities, and the *Italians* are too circumspect and wary to suffer them. The *French* naturally disposed to Mirth by their Free-Airs, take upon them to practice all Liberties, and are superlatively addicted to Toying and Drollery; and thereby often expose themselves to those Inconveniences we have already mention'd. The Truth of which Assertion may be the better evinc'd from the following Instances. And to pass by the unfortunate Duel of Count *Montgomery*, which occasion'd the Death of *Henry the Second*, and involved *France* in so many lamentable Disasters, I shall here give an Account only of three remarkable Examples, which will be sufficient to demonstrate the pernicious and fatal Consequences of *Mobbing* and *Jesting*.

The First is, that during the Wars of the *Holy-Land*, when *Richard* of *England*, attending with his Forces *Philip Augustus* of *France*, they accidentally met, on their March through *Sicily*, an Ass loaded with Canes; *Richard* having first pitch'd upon one, and all the Company readily following such a President, propos'd, by Way of Recreation, a Mock-fencing on Horse-back with those Canes, instead of Lances, and singled out his Favourite *Desbarres* for his Antagonist. But he too roughly handling those Arms, which were purely destin'd for a ludicrous Contest, so far incens'd the King, as to make him charge home upon him with severe Marks of Resentment. *Desbarres*, by his signal Courage and Address, easily repell'd the King's greatest Efforts, who made a furious and violent Attempt to Unhorse him; and what still exasperated him more was, that as his former Passes had been dexterously eluded, so his Designs too in this prov'd abortive, his Saddle in the Struggle slipping under his Horse's Belly. Count *Brethueil* observing

observing this, together with the Inequality of the Match, offer'd the King to Second him ; but this being constru'd amiss, the King order'd him to retire, and satisfy'd with his royal Word, that he Himself would decide the Combat, and so redoubled his Pushes on *Desbarres* ; who still appear'd Invincible, and at last came off (I may venture to say) ingloriously Triumphant, being forever exil'd the Court. *Philip Augustus*, the Archbishop of *Canterbury*, and the Duke of *Burgundy*, in vain interceded for his Pardon ; only thus far prevail'd with his Majesty, as to allow the skilful *Desbarres* a free Toleration to remain in the Army, and not to cause him to be interrupted during the rest of the Expedition.

We have a second Instance in *Francis Count of Anguien*, that valiant and generous Prince, who acquir'd so much Honour by his Victory at *Serisoles*, but made his unhappy Exit after a Manner far different from what his Birth, Virtue, and Courage apparently might deserve. It happen'd, that the King being at *Roche-guion*, on a Day in which much Snow had fallen, the Nobles by his Majesty's Command divided, with these Proposals, that one Moiety should defend a House, which the opposite Party should Besiege. But those, against whom the Snow-Balls were level'd, made such a brutal Resistance, that throwing a Box out of a Window, they so deeply Wounded the young Prince in his Head, as in three or four Days caus'd his Death : The Loss of whose ador'd Person was a lasting Object of Sorrow to all the Minds of the Quality, who had been either Witnesses of, or possessed with a rational Opinion of his Merit.

The Third Instance is almost of the same Nature with the Second, only much more considerable in Respect of the Person that receiv'd the Injury.

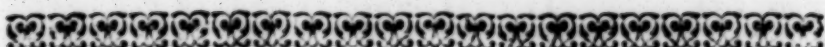
jury. It was King *Francis the First*, who being at *Remouentin* on the Twelfth Day, (as it is vulgarly express'd) and willing to celebrate, and maintain the Custom of Electing a King by Lot, viz. By breaking a Cake, wherein there is a Bean (which the *French* term, *Faire le Roy boy*) the Regal Power, such as in Questions and Commands, accordingly fell on the Count of *St. Paul*. After the Repast was over, and all Ceremonies ended, the King requested the new-fancied Monarch, to take Half of his Court, and shut himself up in his own House, as it were in a Cittadel; and those that remain'd were to assault him with Snow-balls. This Mock-engagement was carried on with much Fervour on both Sides, and the Victory seem'd to hang in an Equilibrium; till at last, one of the Besieged took a Fire-brand, and hurl'd it down from a Window, which so dangerously Wounded the King in the Fore-part of his Head, that his Life was despair'd of: Nay, the Report of his being actually Dead, was so much dispers'd, that to check the flying Rumour he was obliged to send for all foreign Embassadors, and solemnly make before 'em his publick Appearance.

If in Antiquity we meet with any the like Transactions, those that occur'd between Servants and Slaves, sometime before the Battle fought between *Darius* and *Alexander*, must bear the nearest Resemblance. In which, those that guarded the Baggage of the latter, divided themselves into Two Parties; one of whose Chiefs assum'd the Name of *Alexander*, the other that of the King of *Persia*. And tho' in the Infancy of their Quarrel, they fought only with Clods, and Witsps of Straw, or Turnip-Tops; yet in the End, growing more ripe and eager after Blood, they took up Stones, and whatever Arms were first present-

ed to their View: Infomuch that many were Kill'd and Wounded. However *Alexander* thought this an auspicious Omen to his ensuing Campaign, and whereas the Side that took his Name came-off Victorious, he seem'd already to anticipate and hugg Himself in the dawning Gleams of Conquest.



C H A P.



CHAPTER XVI.

If there be any such Thing as Fortune, the Court is the likeliest Place to meet with it.

There were Two Fisher-men, who had no other Dependance than on their Business, that commonly accompanied one another in their Trade of Fishing. It so fell out that they had cast their Nets together several Times, but with very unequal Success. One of them came Home every Evening charged with a valuable Cargo of *Fishes*, whereas the other generally returned as empty as he went out. The Unfortunate thought his Comrade had always the Luck to light upon the better Place; this Conjecture was an Incitement to rouse him very betimes in the Morning, to go and seize upon a Place, before his Companion's Arrival, in order to obviate his ill Fortune. He then elate with fine Expectations cast his Nets again, not doubting of Success, but to his great Mortification saw whole Sholes of *Fishes* wheel round to his Neighbour's Side. One Evening when the fortunate Fisher had taken a large *Pike*, which the unfortunate narrowly missed; *Why*, says the hapless Wretch, *did you rather chuse to cast yourself into his Net, than to stay with the rest of your Company in Mine?* Friend, replied the *Pike*, *I can't satisfy you in that, but i'll assure you my Inclination prompted me to take up with you, if I had not been diverted by your evil Genius.* A certain Gentleman, who accidentally happening to ride by, had over-heard the whole Dialogue, made him this Answer; *Tho' I be not*, says he, *in a Capacity to surmount your* dis-

disastrous Fate, yet certainly it lies in my Breast to alter your present Ill-luck ; with that the Gentleman immediately flung him down several Pieces of Money, far more valuable than the greatest Prize he could have taken.

The M O R A L.

The Observation is very Just, that all who engage in the same Employment of Life are not equally prosperous in their Endeavours. That most People fondly hope to alter their Fortune by shifting their Abodes, or changing their Occupations. That a Person who is unhappy on one Occasion, is generally so in all. That great Men may cut off the Thread of our sinister Destiny whensoever they think fit.

If we would make a strict and general Scrutiny, not only into the Palaces of Kings and Courts of great Princes, but if we descend also into private Families, we shall find that they who have been at the Expence of most Pains and Assiduity in serving their respective Patrons, ordinarily come off with the slenderest Recompence ; and they, who by the Favour of their Stars, or any particular Byals of Humour, chance to strike in agreeably with their Patron's Temper, generally gain a good Share of his Affections and Fortune.

Those People, who give themselves most Trouble in serving, are often taken less Notice of. The Pains that one has been at, the Homage that he has paid, the good Services that he has done, frequently go for no more than meer Cyphers, when Compensation is to be made. A Sentence pronounced agreeable to a Sovereign's Humour, a Word gracefully spoken, a *Hawk* dexterously perched on the Tip of one's Thumb, may be of

suffi-

sufficient Influence to give Birth to a considerable Fortune.

By such seemingly frivolous Means there's one Person shall be no sooner got within the Verge of the Court, but he shall be immediately advanced to the most eminent Charges, and another shall spend all his Days therein and reap nothing but Poverty for a Reward of his fruitless Labours. If Fortune does not make her Court to us, we must make ours to some Personage constituted in a more elevated Station of Life than ourselves, unless we are willing to set down contented and view all our Efforts and Attempts turn'd into Ridicule.

'Tis an egregious Folly to imagine, that the Deference and Respect paid to us are incommensurate to our Worth, that the World is insensible of our Capacities, and that we are in Reality preferable to those who are invested with more honourable Employments. In this we are very apt to abuse ourselves, not considering that a Vivacity of Mind, a Depth of Judgment, are often more conducive to our Prejudice than to our Profit. All, but especially great Men, conceive an Aversion to those who penetrate too far, who discover Things at too great a Distance, and take Care to let people know they are never wanting in Foresight. 'Tis true an Address in counterfeiting is a Piece of Prudence at Court, but a great Deal of Caution is to be used in the Practice of it, lest an affected Negligence in pretending not to see or hear any Thing should betray itself: For in such Rencounters 'tis equally dangerous to pass for a Man of too much Stupidity, or too subtle Penetration.

From the Particular last remember'd often arise Disgraces of a most dangerous Tendency. How many People are there in the World who attempting to approach to the first Degree of kingly Grandeur

deur, that they might be admitted to bear a Part in the secret Councils of terrestrial Deities, have suffered a precipitated Repulse on no other Account than the meer Suspicion, that a too refined Subtilty of Wit, or cunningly disguised Dissimulation might upon their Advancement, give some unexpected Turn to Affairs. When a Man has once the Misfortune to be thus suspected and consequently condemned in the Mind of a Prince or his Favourites, howsoever unblemished his Innocence may be, or whatsoever Methods he makes use of to clear himself, he will certainly find it a more effectual Rub in his Way to Preferment, than if he had been blacken'd with numerous Enormities. After such an unfortunate Lapse in the Causey to Greatness, 'twould be to little purpose to bemoan the Loss of past Services, to complain of the Injustice of the Court, or to display a melancholy Scene of the necessitous Condition in which one should be obliged to pass the Remainder of ones Days.

Such Complaints as these are very frequent at the Vicissitudes of crowned Heads and Revolutions of Governments. Those who before sat at the Helm, have, in a new Reign, their Brightness eclipsed by the glaring Lustre of new-ris'd Favourites : So that their Relations and Friends, who reposed an entire Confidence in their Favour, now find themselves discomfited and without any further Resort : Instead of which the Dependants of a new Minister are immediately advanced to the Height of Promotion, and in their Turn raised to the Top of the Wheel, whilst the former lie grovelling under their Pressure.

We ought not at all to be surpris'd, if on one side we see all the Objects that present themselves, distinguish'd by Marks of Gaiety and Chearfulness,
and

and on the other observe nothing but Signs of Pensiveness and Chagrin. 'Tis on such Occasions that we have Reason to blame our Stars; when a Person has been justly engaged in an honourable Service, had his Mind fortify'd with well-grounded Expectations, and cheer'd with Wishes, that always accompany reasonable Hopes.

A new Favourite should always take a particular Care, not to shew any disrespectful Treatment to degraded Ministers; it being highly probable, that in a succeeding Reign, or under a new set of Ministers, Affairs may also undergo new Turns and Revolutions; and then they, who have insolently treated others, have a great Deal of Reason to expect the like Usage.

It may be, perhaps, very congruous to our present Purpose, to finish this Discourse with two Examples, the one pointing out the good, the other the ill Fortune that attends the Life of Man: The first is taken from an Accident that happen'd some Years ago in *France*, the other we meet with in the History of *Germany*. *Lewis the Eleventh* as he was making his Progress through *France*, pass'd by a Church where the great Bell rang, and seeing one of the poor Clergy reposed upon the Steps before the Church-door, demanded of him the Name of the Deceased; the Priest answer'd him, *'Tis a Canon, whose Canon-ship is in Your Majesty's Nomination: since 'tis so, reply'd the King, I give it you,* and immediately order'd him to be Install'd in it: The King conferr'd this unexpected Bounty on him for no other Reason than to make good this old Proverb, *That Fortune favours her Sons Sleeping and Waking*. 'Tis something agreeably odd to reflect, that several of those, who had captivated themselves to the Attendance of the Court for many Years, would have esteem'd this small
 Prefer-

Preferment an abundant Recompence for their long Affiduity, and that it should thus unsought fall, as it were, into the Mouth of a poor undesigning Priest.

The following Instance, I think, equally merits our Notice: The Emperor *Sigismund* Fording a River, his Horse began to stale in the Water: which Motion an old Courtier, that was in the Emperor's Attendance, observing, *This Humour of our Master's Horse*, said he to another that was next to him, *bears a near Resemblance to his own Proceedings, who never is Munificent to any but those who have least Need of it.* The Emperor, over-hearing this, reply'd, *Your Observation is very Just, not but what I take a great Satisfaction in obliging those who are engaged in my Service: but, as far as I can see, Destiny seems to bear a Part in dealing out the Favours of Princes.*

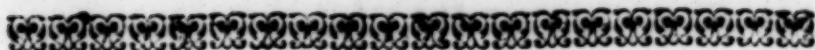
A few Days after the Courtier had made this Complaint, when he might be supposed to think the Emperor had forgot it, *Sigismund* order'd him to be sent for, and gave him the Choice of two Coffers, the one full of Gold, the other of Lead. Now, says he, *if you chuse the right you are sufficiently rewarded for all past Services, and may live in a happy Condition all the remaining Part of your Days; but if, on the contrary, your Election falls upon that which is considerable on no other Account but its Gravity, you are to attribute your Ill-succes to nothing else but to the bad Fate that attends you.*

The Gentleman, under violent Emotions of Spirit, between the Passions of Hope and Fear, made choice of that Coffer which was only balasted with Lead. *Hoe, very well!* says the Emperor, *I hope for the future you will be better instructed than to complain of my Management.* The other with an astonish'd Look, and a pathological Shrug

of his Shoulders, answer'd, *That he was now sensible the Heavens had sent him into the World to be a Slave, and that he was destined to be wretched.*

Then the Emperor willing to chastise his Courtier's Fate, which had hitherto obstructed his Rising to any considerable Figure at Court, presented him with the Gold that fill'd the other Coffer.





CHAPTER XVII.

That good Masters ought to acknowledge the good Offices of their old Servants.

AN old Spanish Jennet accidentally lighting upon one of his old Acquaintance, and taking Notice of his dejected Countenance, which argued a Mind full of Anguish and Despair, was very desirous to know the Cause of so strange an Alteration. *You are very sensible* (reply'd the other) *when we were in the Army together, how much my Master was obliged to me for the great and important Services I did him, how that he scarce ever engaged in Tournaments, Hunting, nay Battle it self, but I carried him off Victorious. But now being quite worn out with Age, which, with continual Labour, hath so wasted my Strength, that at the running down of a Stag t'other Day, it entirely failed Me: Yet I did not dare to declare as much to my Master, who being of a hasty passionate Spirit, most unmercifully Whipp'd and Spurr'd, 'till being quite spent I fell, and in the Fall had the Mischance to break my Leg. Now this unnatural and ungrateful Master, without any Regard to the Zeal, Loyalty, and Affection with which, when able, I have always served him, at the Instigation of this Rascal of a Groom, who consults only the Advantage he can make of my Skin, hath order'd that I should be knock'd on the Head, and given to the Dogs. This tragical Relation almost dissolv'd his Sympathizing Friend into Tears, who from hence took Occasion to testify his own Gratitude, and to do Justice to his Master; who, he said, was so Generous and Merciful,*

ciful, that, blessed be my Stars, tho' I am almost worn to the Stumps, and incapable of doing Him any further Service, is pleased that my Ordinary should be continued, and gives special Orders, that I be well look't after, and embraces every Opportunity of applauding that Swiftneſs and Bravery that diſcovered themſelves in my Youth: Nay, ſo indulgent is he too, that he ſends his Man to me in a fine Day, to lead me forth to take the freſh Air. He had ſcarce pronounced theſe Words, when the barbarous Groom drove the wretched Victim before Him to the Place of Execution, ſacrificing his Fleſh to the Fury of the Dogs, and his Skin to his own inſatiable Avarice.

The M O R A L.

The Behaviour of the Maſter towards his Horſe, is a Scourge to thoſe Perſons, whoſe Love to their Servants abates in Proportion to their Ability to ſerve them: And to thoſe inhuman Maſters, who forgetting the paſt Services of their old Servants, repay the faithful and truſty Service of their Youth, with Blows and Reproaches in their old Age; without ſuffering them to complain, or expoſtulate with them upon the Account of their Severity. And the Groom with his Cudgel, is alſo a Laſh upon the abject Spirit and Barbarity of thoſe, who abuſe the Afflicted and Miſerable.

The Hoſpitals, High-ways, and each Corner of the Street crowded with Beggars, are convincing Arguments, that the Generality of Maſters have loſt all Senſe of Gratitude and Humanity. For ſome there are ſo phantaſtical, ſo ſupercilious and haughty, as by their very Looks to ſcare them away. Others again, are ſo froward and peeviſh, that the leaſt casual Slip ſhall incur their Diſpleaſure;

the over-turning of a Glass, the mis-construing of an Answer, shall over-balance a faithful and continued Service of a long Life. Nay, some there are so Desperate, Cruel, and Unreasonable, as even to blacken their Character and Reputation, in Order to conceal their own deformed Avarice, or Ill-humour, repaying their Wages in Scandal, and a shameful Liberty.

Where shall we meet with such a noble and generous Soul in this degenerate Age, as *Don John of Portugal*, who constantly every New-Years-Day distributed a round Sum among his Domesticks, besides their Wages? If any of them Married, he would be sure to honour the Solemnity with his Presence. If any of them Dyed, and left their Family destitute and forlorn, he would be a Friend, a Guardian; nay, I may venture to say, a Father to them, so tender and affectionate would he be. Besides he had such an Aversion to Flatterers and Informers, that never any one presum'd in his hearing, to traduce or strike at the Character of any of his Officers, unless he proceeded upon warrantable and sufficient Grounds.

The Contagion of this prevailing Vice would in some Measure be asswaged, if Gentlemen would not repose such an implicit Confidence in some of their Servants. 'Tis, I say, a great Misfortune in Gentlemen, to resign their Power, Will, and Judgment to an Over-seer, credulously inclining to believe that every Complaint, which those Miscreants advance against their Fellow-servants to be indubitable; whereas in Fact they are founded upon nothing but Prejudice, Jealousy, Malice and private Interest. I wish their Eyes were so enlighten'd, as to discern with what Delicacy of Thought and Design their wicked Schemes are contriv'd; and that they could see how artificially they

they insinuate themselves, so as to be highest in their Favour, when they ought to be the most odious and detestable.

I will appeal to any Man's Judgment, whether or no those designing, those suspicious and jealous Governants, don't deserve the Punishment that those poor Wretches meet with ; who, tho' their Honesty and Sincerity cries aloud for Applause, yet, at the Instigation of those Villains, shall be the Objects of their Master's Wrath and Displeasure. If Gentlemen would not shelter such Servants under their Roof, they would soon perceive the happy Effects of it; their Houses, instead of ringing with Complaints, Abuses, and Threats, would be a Scene of Love, Commendation and Praise.

Among other Rules laid down for the Conduct of Masters, let me insert this as an indubitable Maxim. Never to register Favours bestow'd on their Servants, in order to quiet their Conscience ; or discharge themselves from the Obligation they are under to provide for them, when disabled by Sickness, or Age. This Proposition is founded on the eternal Basis of Justice and Equity, and has the *Roman* Emperors for its Commentators ; who enacted this wholesom Law. *That if ever any Master was so inhuman to his consumptive, decrepit Slaves, as to let them pine and languish, rather than search for Advice ; or so ungrateful, as to abandon or transport them, rather than put themselves to a small Inconveniency (tho' their own Honour was as much concern'd as their Safety) I say, if any were so barbarous and remorseless as this, they should forfeit all Right and Title to their Persons, if ever they recover'd: And that in Recompence to the Misery they had undergone, the poor Wretches should be no longer obnoxious to such ungracious Masters, but enjoy a perfect Freedom.* Justi-

Justinian reviv'd this Law, after it had laid dormant for near Four hundred Years, and at the same Time enjoyn'd the following one, *That if a Master was appriz'd of an Assassin by his Servant, and did not recompense that Vigilance and Fidelity, to which he ow'd his Life, the Government should, by declaring him a Roman-Citizen, to encourage others to do the same.* Here it is easy to guess where the Sting lies, it was a scandalous Reflection upon the Nobility; who, being remiss in this Part of their Duty, had, as indeed they deserv'd, their Ingratitude publicly proclaim'd to the whole World, surviv'd their Reputation, and sustain'd the Loss of a faithful Servant.

How many Instances could I produce of Servants that have sacrificed their Lives to save their Masters? But I'll confine my self to one only; but such a one, as is of itself sufficient to mitigate and soften a Heart of Stone, and to reconcile it to an injur'd Servant. At the Time that *Augustus*, *Lepidus*, and *Mark Antony* made a Scrutiny, in order to detect those Parricides, that had imbrud their Hands in the Blood of *Cæsar*, it was a Senator's Misfortune, to fall under their Censure, and to be condemn'd for a Traitor, upon Suspicion of being privy to the Conspiracy. But alas! tho' he was innocent and secure, as he thought, from their Rage, he was discover'd, a Guard was dispatch'd to demand his Body, and Presumption it was, in all outward Appearance, to hope for Deliverance. In this melancholy Posture Affairs stood, when a poor Slave, that always bore a passionate Love for his Lord, being now ready to burst with Grief, springs into his Chamber, strips him of his Robes, and forces his Rings from his Fingers, and puts them upon himself. Under this Character and Disguise he quits the House, and with a composed, a steady

Steady and resolute Countenance, he advances towards the Messengers of Death, expressing himself after this Manner: *My Friends*, said he, *I know the Design of your Coming, but I heartily forgive you; be Courageous, and since it is the Decree of Heaven, fear not, but Manfully execute your Commission.* With these Words our Hero most undauntedly submitted his Head, which was immediately sever'd from his Shoulders.

'Tis also recorded, that at the Funeral of One of the *French Kings*, Two of his Officers swoon'd and expired at the Solemnity: Insomuch, that 'tis a critical Point to determine, whether they were the better Servants, or the Prince the better Master.

Thus you see what Instances we have of those illustrious Servants, that have laid down their Lives for their Masters. Let us now see if we have any Precedent of a Master, that has laid down his Life for his Servant: But, as I despair of meeting with one, I believe I may save my self the Trouble of Searching. I'll be upon milder Terms, and compound with them, if once in their Life, they would lay aside their State and Majesty; and when their Servants are over-whelm'd with Age, Anguish and Pain, to call to mind that Freedom and Familiarity, that once pass'd betwixt them; let them, instead of recollecting what they have done for their Servants, only remember what their Servants have done for them, and then be ungrateful if they can.

I think these Considerations ought to make some Impression upon the Mind of a Master, but if nothing will mollify his Heart, or prevail upon him to commiserate the wretched State of his Servant out of Affection, at least in Christian Charity he ought to do it. Give me leave to recommend this surprizing, but agreeable Relation to your serious Imitation, as well as Attention. A Prince of the
House

House of *Nevers*, remarkable for his Charity, was so importun'd by his Steward to new-model his Family, and retrench the Number of his Domesticks, that for Peace and Quiet, at length, he complied, permitting him to enter upon what he had with so much Ardency desired; withal ordering him to take two Sheets of Paper, and in the one to form a List of the Names of those that he thought proper to retain as Necessary, and in the other to write the Names of those that he condemn'd to be turned-off as Useless. Which being done, he brought them to his Highness, waiting his Pleasure to put his Design in Execution. But when he had perused both Catalogues, *Those*, said he, *I will keep, because I can't live without them; and the other too, I am resolved, because they can't live without me.*

Alexander the Great had so great a Sense of Gratitude, as not to suffer the Services of his very Horse to pass unrewarded, making such Allowances for his Old-age, as to walk on Foot himself to the Place of Battle, rather than mount him till the On-set was made. Nay, so tenderly did he love him, as to order a City to be built, and to derive its Name from *Bucephalus*, being Willing that some Monument of his Gratitude might be transmitted to Posterity.

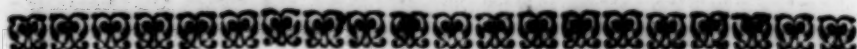
This Story puts me in Mind of Two more, that are of a quite contrary Nature, and which are equally dangerous, the one exceeding the Duty I have been hitherto enforcing, as much as the other is deficient of it. When the rigid and austere *Cato* had sucked out all the Blood and Virtue of his poor Slaves by continual Drudgery, he'd expose them to Sale, were a *Cannibal* the Chapman 'twas all one. And if he had an Horse, that had grown old in his Service, and was no longer able

to perform his Duty, he'd put him to Harrow. *Caligula*, on the contrary, was as profuse in his Acknowledgement to his Steed, as he could possibly have been to a rational Creature : For, like a Brute, he forced the Senate to nominate him Consul for the next Year, and would as certainly have had the *Fasces* born before him, had not Death prevented his Design.

Let us pass from one Extremie to the other, and consider those Masters, whose Barbarity towards their Servants is left naked, and without so much as a Veil to cover it : I mean those whose royal Dignity capacitates them to make ample Satisfaction to their Servants, and from whom, if remiss in this Particular, no Excuse can be admitted. Such a one was *Francis the First*, whose Ingratitude to the Brave *Mareschal de Trivulze* will be infamous thro' the whole World. This great Man had serv'd Two of his Predecessors, *Charles the Eighth*, and *Lewis the Twelfth*, had maintain'd *Milan* against the Attempts of all its Enemies ; had made himself Master of several Provinces, and Chaced the *Spaniard* almost out of his Territories. But whether or no Fortune was so propitious to Him at the decline of his Years, I can't resolve : But into Disgrace he fell, was totally disregarded by his Prince, and charged with Debts that he had contracted for the Subsistence of his Army in *Italy*. Seeing himself reduced to those Extremities, he desired to be placed in a Chair upon the High-way where the King was to pass, to see whether so lamentable an Object would extort Compassion from him. But his Majesty passed by, as if he did not see, or hear him. Tho' he call'd after him, *My Prince, my Master*, &c. yet he would not cast one pitying Look behind. This Behaviour struck such a Damp to his Soul, that he sicken'd immediately upon it. T The

The King hearing of it, and withal that himself was the Cause, it pricked him to the Conscience, dispatched a Courtier to him, desiring him not to macerate or afflict himself, but to banish every thought that molested or discomposed his Mind; that he had a passionate Desire to have him recover, and given Orders to have all his Grievances redressed. When *Trivulfe* heard this Message he was prick'd to the Soul, and fetching a deep Sigh, Sir, said he, in a languishing Tone, *be pleased to tell his Majesty, that I thank him, but 'tis too late now; so turning his Head upon his Pillow he expired.*

I would have concluded here, had not the deplorable Catastrophe of *Anaxagoras* come to my Mind: This Philosopher being *Pericles's* Tutor, and as it were the Oracle that he consulted upon all Occasions, in his publick as well as private Capacity, perceived himself insensibly to be lessen'd in his Esteem; little or no Notice at last being taken of him, *Anaxagoras* so highly resented this Neglect, as to resolve to Famish rather than torture himself by reflecting upon the Ingratitude of his Pupil. He had fasted Three Days, when *Pericles* inform'd thereof, burst into his Chamber ready to die with Anguish and Grief for his Baseness, and Embracing him, conjured him to rise and eat, solemnly protesting to make amends for his past Negligence. *Anaxagoras*, fixing his Eyes upon him, replied with a dying Tone, *My Time's expired, if you wanted a Light you ought to have put Oil into the Lamp before the Snuff was extinguish'd.*



CHAPTER XVIII.

That we cannot, without Baseness, forsake a Friend in his Adversity.

THERE was a *Fig-Tree* that stood upon a rising Ground, with a pretty Rivulet running at the Foot of it. The Situation was so pleasant, the Fruit so delicious and inviting, the Boughs and Leaves so large, thick and interwoven, for the Advantage of a refreshing Shade, that it became a common Receptacle, and Rendezvous for all Sorts of Birds. There fell one Day, after a violent Heat, so dreadful a Tempest of Thunder and Lightning, that the Birds were forc'd to look out for a sanctuary elsewhere. They had no sooner quitted the Tree, but it took Fire, and the Fruit and Leaves were all consum'd in a Moment: But, in the Space of Half an Hour, the Storm blew over, and several of the Birds return'd to their former Station, though so strangely alter'd, that they scarce knew it again, when they saw it. In the Conclusion, the *Turtles*, and some other generous spirited Birds, came and perch'd there once more, without taking any Disgust at the sulphureous Vapour, that the Thunder had left behind it. The *Vultures*, *Kites*, and other Birds of Prey, stood in Admiration at their Courage, and wou'd fain have drawn them off to a *Green-Oak* at hand there, where they might be safe an easy: But for staying there any longer, in Defiance of such a Judgment, they did not see any Colour of Duty, they said, Honour, Satisfaction, or Security in the Adventure; but the *Turtles*, and their Companions,

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were

were of another Opinion however, and so sensible of the Obligations they were under to that *Fig-Tree*, that Living or Dying, Happy or Miserable, they were resolv'd to Stand or Fall together.

The M O R A L.

Many useful Observations may be drawn from this Fable ; namely, that Men are always for resorting to those Places, where they may enjoy most Conveniences : That when we are favour'd with the most smiling Aspect of Fortune, we have the greatest Reason to fear her Frowns : That every one, in a publick Calamity, is for taking Care of himself ; and, that as Men, whose Friendship is groundd upon Falshood and Baseness, immediately abandon a distressed Friend ; so they who are actd by Principles of Honour and Sincerity, will then be most forward in discovering their Love and Affection, when the afflicted Circumstances of their Friend calls for their Assistance.

No Force indeed is able to dissolve the Bonds of that Friendship, which is founded upon Virtue, and confirm'd by a long Habit. The Loss of Riches and Honours, Afflictions and Misfortunes, tie the Chains more firmly together. Friendship, like pure Gold, is to be proved by Fire ; or, as a Diamond, best shews its intrinsick Nature, and true Value, when placed between the Hammer and the Anvil. *Livy*, in his Fifth Book, gives us a remarkable Instance of the Truth, which the above-mentioned Fable teaches us : We find therein, that the greater Part of the *Romans* were for leaving the Seat of their Ancestors, then laid in waste, and a dreadful Scene of Misery : But *Camillus*, a Man endued with a Heart truly *Roman*,
tells

tells them, how Unworthy and Dishonourable a thing it must needs be, to forsake a Place, which, though then under a Cloud, their Primogenitors had made Choice of by the immediate Direction of the Gods themselves, who had for a long Time conferr'd so many signal Favours upon them, and had given them so great Assurance of future Happiness upon their Continuance there. It is certain, we ought to have some regard to the Merit of the Object, upon which we have plac'd our Affection, though there be no Appearance of Profit to engage us, nor any certain Grounds for expecting a Recompence. That Sympathy, which is natural to good Men, whereby they have a Fellow-feeling of the Joys and Sufferings of one another, enjoins them to afford mutual Assistance in promoting the former, and supporting the latter.

The Protections of Friendship, which Dependents usually make to great Men, are not of this Nature: They may almost assure themselves, that these Men, who are their Votaries, and pay them Esteem and Reverence, do it from a View of Self-Interest; and that as soon as they begin to decline, their Dependents's Affection will grow cold: Examples of this kind are as numerous as the several Sorts of Disgrace that befall Favourites. Whoever desires to be further ascertain'd of the Truth hereof, needs only to take a View of past, or to reflect upon the present Turns of Fortune, which attend most Favourites. Some have been displaced by a bare Suspicion, others by their own Ill-nature, or the peevish Humour of their Patron; some have remov'd themselves by their impudent Conduct, many by their Ambition, and a forward Zeal of meddling too much in the Administration of publick Affairs. What Grief,

Grief, or rather what Punishment, must it be for a Man, now reduced to the most mean and abject Condition, to reflect upon so exalted a State as that from which he is fallen : To see himself the Object of universal Contempt, who just before was universally Courted, and had in the highest Veneration ; to see himself stript of all his Honours, and to remember Persons, of the most elevated Rank, lying prostrate at his Feet ; Nay, and what is more, sometimes to endure, not only the Loss of Credit, but even the Privation of his Liberty, or Life it self ?

Among so many keen Afflictions, which generally befall such Men as these, I know none, which will create greater Uneasiness in their Minds, than the Consideration of being forsaken by their best Friends ; or at least, those whom they esteem'd as such, and seeing their most bitter Enemies possessed of their own forfeited Preferments. The sudden News of a Favourite's falling into Disgrace no sooner takes Air, but they, who before were his constant Visitors, now avoid his Sight, forget his former Grandeur, and regard him no more ; yet this would be more supportable, were it not for the base Forwardness of these Men, in condemning his Folly and Imprudence ; that thereby they may continue themselves in those Places, which by his Interest they had obtain'd. Tho' upon making a just Enquiry, the afflicted Party will seem chiefly culpable for the bad Choice, which he has made of so perfidious a Friend. A fine Example to teach those, who enter upon considerable Offices, to chuse such Friends as are Men of Truth and Integrity ; and to have their Minds always prepared for receiving the Darts of perverse Fortune, which can be warded-off by no Rules of human Prudence, nor prevented by the greatest Precaution.

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He ought not to suffer himself thus to be en-
snar'd by the smooth Speeches, nor to believe the
ceremonial Respect, that is paid to him, to be an
Argument of his Friend's Sincerity; for he may
be well assur'd, that there are such mercenary
Creatures, as regard not his good Qualities, but
the Means whereby they may arrive at Prefer-
ment, which is the chief Scope of their Aim. In
short, there are but few, that are not of the same
Humour with that false, nay unworthy the Name
of a Friend, who had the Impudence to boast of
his Baseness and Ingratitude, and profess'd him-
self ready to do the most servile Offices for a
Prince's Favourite, even to hold the Pan for
him when he sits upon his Stool; but as for-
ward to pour it over his Head as soon as out of
Favour.

Tully has observ'd, that the Power of true
Friendship is so great, that it unites Two Souls so
closely together, that they seem to constitute but
One, and a true Friend is justly esteem'd another
Self. He ought therefore readily to undergo the
same Peril with his Friend, if he thinks any Cares
or Endeavours of his, may be any ways Advan-
tageous to him; because the Benefit of his Service
will then be greatest, and consequently give it an
additional Value. A Good Prince is incens'd only
at the Person fall'n under his Displeasure, and not
at his Friends, who have discharg'd their Duty
in being Faithful to him in his Affliction: But on
the contrary he condemns, in his Heart, the Base-
ness of those, who were only his Friends as long
as they might promote their own Interest thereby;
always esteeming him, who had shewn even the
least Ingratitude to his Benefactor, the most un-
worthy of those Favours of all Men that could
expect them.

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The Brutes, tho' they are of a savage and wild Nature, never forsake those who have been Kind to them, or given them Nourishment. It is recorded in History, that a Slave being exposed to Fight with a *Lion* in the Amphi-theatre, and thereupon the generous Animal, instead of defending himself, fell down at his Feet, and so far from worrying him, that he lick'd him. This so surprising an Accident fill'd the whole Senate and People of *Rome* with Admiration and Astonishment: It seems that this very *Lion*, having got a Thorn in his Foot, which gave him excessive Pain, met with this Slave, being then a Souldier, who Courageously pull'd it out, bound-up the Wound with his Handkerchief, and took care of it 'till he had wrought a perfect Cure. It is also reported of an *Eagle*, who had been tenderly brought-up by a Young Maid, to have express'd his Gratitude after an extraordinary manner; for the Maid being Dead, and her Body carry'd to the Funeral Pile; The *Eagle*, unwilling to survive so dear a Mistress, eagerly flew into the Fire, resolv'd that they, who Liv'd so lovingly together, should not be parted, even by Death it self.

I suppose a great many Persons have either known, or heard of a Famous Officer of the *French* King's, who, by Chance falling into the Water, was providentially sav'd by his *Spaniel*, which was used always to follow him; and at that Juncture leaping into the Water, and catching him by the Sleeve, drew him to Land, and thus miraculously preserv'd his Life. His Master was so mindful of this good Office, that being seiz'd with a violent Disease, which prov'd mortal, he left a Hundred Crowns to be lodg'd in the Hands of the Person appointed to Keep the Dog.

Who

Who can see, without blushing, this Sense of Gratitude to be thus implanted in Brutes, and at the same Time consider human Breasts so void of all those just Sentiments of Love, which the Memory of their Benefactors ought to inspire them with ; and to engage them, who have been Partakers of their Friend's Prosperity, generously to bear Part of the Yoke in Adversity.

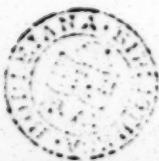
Not but that we meet sometimes with Men, who are of a more human Disposition, which inclines to this Virtue of Gratitude we are here recommending. How many Instances have we even of Slaves, who seeing their Master in Distress, and the Prince stirr'd-up against them, have procur'd their Liberty, either by the Hazard or Loss of their own Lives. The Constable of *Castille*, *Don Ruis d' Avalos*, being turn'd out of the King's Favour, all his false Friends, who before in Appearance were his most Intimate, then turn'd their Backs upon him : And Prince *Henry of Arragon*, upon whose Account he had fell under the present Misfortune, thought it below his Notice to Succour and Relieve him, when his Condition was in a manner desperate. There was but one honest Gentleman, named *Don Alvares of Cordoua*, who was under some little Obligations to the Person above-mention'd, though he knew it would be accounted a Crime to give him any Relief or Support publicly : But the Consideration of his being stript of his Goods, his Honours, and turn'd out of his Places, mov'd him to sell almost all he had, by which Means he rais'd Eight Thousand Ducats, which he hid in hollow Sticks used by Weavers, whose Habit he put on, and having laid them upon an Ass, which he follow'd on Foot, accompanied with his Son in the same Disguise, presented them to his Friend, as an Acknowledgment of his past

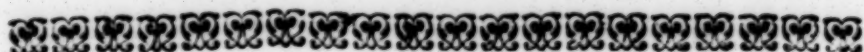
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Kindnesses, and furnish'd him thereby with proper and comfortable Means to spin out his Life to a longer Period.

We have yet among us a memorable Example of the Cardinal of *Tork*, who, forfeiting the Favour of King *Henry the Eighth*, and deliver'd up by him into the Hands of the Parliament, was so faithfully assisted, and had his declining Affairs manag'd with so much Prudence by *Thomas Cromwel*, one of his Creatures, by whose private Information he was prepared to answer the Articles, which were drawn-up against him, and thereby had Means given him of justifying himself, and for once escaping the severe Punishment, which otherwise he must necessarily have undergone: And this sincere Friend was so far from incurring the King's Displeasure thereby, that on the contrary, his Majesty admiring his Courage and Probity, entrusted him in the most considerable Offices. An uncommon Instance of Fidelity, because the Friends of Favourites are generally like those, who go under a Tree for enjoying the Convenience, either of its Shade or Shelter, which if blown down, they will be the first in pulling off its Fruits and Branches.





CHAPTER XIX.

That the Officers of an Army should not appear in the Field without Armour.

A *Leopard*, who had had something extraordinary fall'n to him, was so puffed up with his good Fortune, that he vainly thought himself a fit Match for a *Lion*; and resolves without any more ado, to have one Tug with him for the *King-ship*. Accordingly he encamps upon the Territories of a very Powerful one, who had Lorded it over the neighbouring Forests. The Noise of this brought the whole Tribe of *Quadrupedes* into the Field, where each, as his own private Interest sway'd him, either sided with their old *King*, or went over to the *Usurper*. *Tag-Rag* and *Bob-Tail*, Beasts of all Sorts and Sizes were kindly receiv'd, and list'd into the Service of the *Leopard*, who thought to carry all before him, meerly by the Number of his Forces. But the *Lion* had learn'd, by dear-bought Experience, that such Measures were inconsistent with the Policy of a prudent General; having lost the very last Battle he had engag'd in, purely by his trusting to a Number of Battalions, who were supplied only with *Offensive Weapons*, and was now resolv'd not to admit any into his Army, who had not also *Defensive Armour* to secure their Bodies. In short, he forms whole Regiments of *Porcupines*, *Crocodiles*, *Urchins*, *Tortoises*, and a great many other Beasts, whose scaly impenetrable Sides bid defiance to the Darts of the Enemy. This Project, together with the *Lion's* prudent Management,

succeeded so well, that upon the very first Attack that he made, he put the *Leopard* and his whole Army to Flight, reassumes his ancient Power in the Forest, and amply rewards the Courage of his Soldiers with the Spoils of the Enemy.

The M O R A L.

We may learn from this Fable, that Wealth and Ill-grounded Ambition are too often the Source of a whole Train of Misfortunes. That we generally Side with that Party, which is best able to promote our Interest. That the Strength of an Army does not so much consist in the Number, as in the Courage of its Soldiers. That we have then the truest Courage, when we know ourselves to be well arm'd.

Of all the Mismanagements, that have of late crept into the Army, I think there cannot be a greater, or a more prejudicial one to the State, than their laying aside the Use of Armour. Nothing is now-adays more common, than to see your giddy, hot-brain'd young Officers rush Unarm'd into the very Heat of Battle; and all this for want of rightly understanding the true Nature of Courage. For should you reprimand them for their Rashness, they would tell you, that what they did was but the Duty of every Soldier; and that they thought it vastly more honourable to Die boldly in the Field, than to owe their Lives to the Protection of a Shield or Helmet. Besides the Loss of so many brave Men, who might otherwise have done great Services and Honour to their Country, there is another very great Inconveniency, which attends this Practice, and that is, the sudden Damp, that is cast upon the Minds of the Soldiers upon the Fall of their Officers, and the News of a
Gene-

General's Death renders a whole Army quite Heartless and Dispirited.

Since the sole Motive of Fighting is the Desire of Conquest, and the only Way of obtaining that is, by defeating of the Enemy: I cannot see how we can possibly use too much Precaution to secure to ourselves the Victory. And if there cannot be a greater Fault in the Commanders of an Army, than to give up an Advantage to the Enemy, which they might with Ease have reserv'd to themselves, and the loss of which may perhaps endanger the Battle; I can but wonder why they do not more strenuously insist upon wearing of Armour. They are ready enough to take the Advantage of the Wind, the Sun, or a Shower of Rain; But I would fain know, whether the saving of a General's Life be not of far greater Consequence, and would not contribute more towards a Victory.

The Ancients thought that a compleat, and the most desirable Victory, did not consist so much in slaying a great Number of the Enemy, as in preserving the Lives of their own Soldiers.

This Maxim was so much follow'd amongst the *Romans*, that if any one in a Battle expos'd himself to Danger to save the Life of a Citizen, he was sure of being rewarded with a Crown of *Oak*, which was look'd upon as the most honourable. Besides this, they then made use of Bucklers, which were so large that they screen'd their whole Body from the Shot of the Enemy. And this Custom was not only observ'd in *Rome*, but also amongst the *Grecians*, and especially at *Sparta*; where they were so very strict, that if any Person happen'd, either by Negligence or Ill-fortune, to lose his Shield in Battle, he was branded with Infamy all his Life-time, tho' to lose a Sword was look'd upon as no Disgrace at all. I can.

I cannot leave this Subject without taking Notice of a very remarkable Adventure, which happen'd in *Cæsar's* Army when in *Britain*. One of the *Roman* Legions was pursued by the Enemy into a Bog, and must all have been inevitably cut to Pieces, had they not been rescu'd by the Valour of one single Person, who posted himself at the Entrance of a narrow Passage, and with his Sword bravely kept off the Enemy, 'till he had given the *Romans* sufficient Time to disengage themselves, and to march off in good Order. *Cæsar*, who was himself an Eye-witness to all this, ran to him and embrac'd him; and not only that, but made a publick Harrangue before the whole Army in Praise of so bold and generous an Action. But the Soldier, judging himself unworthy of such Honour, threw himself at the Emperor's Feet, heartily imploring his Pardon for having lost his Buckler in the Battle, taking that to be a Fault of so heinous a Nature, as not to be blotted out by the Glory of having sav'd a *Roman* Legion.

Had the Laws in this Case been less rigorous, or less Care taken in seeing them observ'd, there's no doubt but the Consequence had been this, that the Heat of Blood would have driven the best part of the *Roman* Youth upon the like Encounters. Such we see was the Care the Ancients took to preserve the Lives of their Soldiers. But at this time of day the General Himself shall be seen at a Siege, or in the Field, without the least Armour to defend Himself. Such Rashness I can freely over-look in a *Mahometan*, who has *Predestination* to fly to for an Excuse, and verily believes, that whether arm'd or not he is equally secure from Death, 'till the Time allotted Him by the Fates is expir'd.

But

But what can *Christians*, who are not fall'n into this Opinion, have to say for themselves? To pretend, that it is inconsistent with their Honour, and that a Head-piece or Breast-plate, would cast a Slur upon their Courage and Bravery. 'Tis a Plea no less whimsical, than their Fault is in itself unpardonable. And for my part, unless some Method were found out, to have their Bodies Case-harden'd, and made proof against Fire and Steel, I can call their rash way of exposing themselves, by no milder a Name, than Frenzy or Fool-hardiness. Certain it is, they seem to have but little regard for the Interest of their Prince; for did they in the least consult his Good, we can't suppose they would sell their Lives so cheaply, and thereby deprive him of so many brave valuable Subjects: who had they had less Vanity, or a little more Conduct, might have done their King and Country signal Services.

Truly I cannot see any Reason why there should not be a Law made to punish such Offenders; and if some few suffer'd, their Example might serve as a Terror to others. One that kills another Man, let him be never so mean and inconsiderable, shall be put to Death for it. And if the Law is so strict in this Case, why should it not with as much Reason take Notice of a Person, who foolishly hazards his own Life, and which he holds perhaps from one of the best Families in the Kingdom? I would fain ask him, whence he receiv'd that Power of throwing away a Life at his Pleasure, and by what particular Privilege it is that he is Master of it? Were he Conversant in the Customs of other Nations, he would find, that with them there is a greater Value put upon Life; and what, with our hot inconsiderate Youth, is taken for Honour, passes with them for a shameful unpardonable

donable Fault: Were they to see our Armies in the Field, they would look upon them (pardon the Comparison) as a Flock of *Sheep*, exposed to the very Jaws of the *Wolf*, when under the Care of a young raw Shepherd, who has neither Dog, nor Crook to defend them.

In a Duel the Case is much alter'd, and 'tis less dangerous, for there we have but one Enemy to guard against: But in a Battle, where you are attack'd before and behind, and you see Death dealt round you on the right and left, and every where, to me it seems a sort of a Miracle to escape.

Had not the Emperor *Otho*, and *Philip Augustus*, been well Arm'd at the Battle of *Bovines*, it must have cost them both their Lives; for the First escaped three deadly Wounds, by the Advantage of a Breast-Plate; and the Other, having had his Horse wounded, himself thrown to the Ground, must have been trod to Pieces by the Enemy's Horse, had not his Armour sav'd him.

If the late King of *Sweden*, of glorious Memory, had taken this Precaution, he would not by his Death have caus'd his Allies so much Sorrow and Regret. His Fall was entirely owing to himself: For when the Duke of *Veimar* press'd and desir'd him to take his Armour; his Reason for not complying was, that from a Blow he had formerly receiv'd, he could not bear the least Pressure upon his Shoulder. However he might have taken the same Method that *Iphicrates* made use of, who perceiving that his Soldiers were over-burthen'd with the Weight of their Armour, order'd *Cuirasses* to be made, interwoven with strong Cords, which were very light and would keep-off the Shot of the Enemy.

I don't know, whether we may not with Justice condemn an Action of *Pompey's*. He was taken,

it seems, by some of his own Soldiers for one of the Enemy, and had like to have lost his Life by the Mistake. All the next Day, to prevent any Danger of that Nature, he lay'd aside his Helmet, and appear'd in the Front of his Army bare-headed, in the very Heat of the Battle: As if there were not a Thousand other Ways of distinguishing *Pompey the Great*, and Head-General of the *Roman Army*.

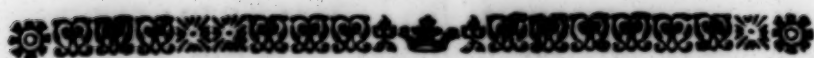
Some perhaps may bring the Example of *David* as an Objection to what I have been saying, who though he was to engage the great Champion of the *Philistines*, refus'd to make use of the Armour which *Saul* offer'd him. But they should consider, that when *David* put them off him, and told the King that *he could not go with them*, he trusted to the powerful Arm of the *Almighty*, who he was sure could protect him from the Sword of *Goliath*. His Faith was of a different Nature from that of the rash Blades we have been speaking of; whose Actions, take the Generality of them, have no other Foundation, but their Vanity; so that we need not wonder, if they are so seldom attended with Success. *Thou comest to me, says David to Goliath, with a Sword, and with a Spear, and with a Shield; but I come unto thee with no other Weapons than the Name of the Lord of Hosts: This Day will He deliver thee into my Hand that all the Earth may know there is a God in Israel.*

This wise Shepherd, whom the *Almighty* had made choice of as a fit Person to wear the Crown of *Israel*, might well assure himself of Success, as a Reward of his Innocence. But what can those Wretches have to say for themselves, who without any other Protection than their own Fool-Hardiness, will face the Mouth of a Canon, or expose their naked Bodies to the Swords
X and

and Darts of their Enemy, as much stain'd with
Debauchery, as their Souls are blacken'd with
Filth and Impurity.



C H A P.



CHAPTER XX.

*Of the Difference between True and False Friends,
and of the Bounds of Friendship.*

AS a *Kite* was gazing on, and admiring the gay Feathers and Beauty of a *Peacock*, he fell in Love with him, and swore to him an eternal Friendship. And as he perceived not long after, that he was about casting his Feathers, he waited on him with a formal Complement of his *most humble*, or *my intimate*, and such like; and beg'd as a Favour, that he might have some of his cast-off Feathers fitted on him, in order to appear more bright at a certain Wedding he was invited to. The *Peacock*, something flatter'd at his humble Request, gave him some with a very good Grace. Two Days after, the *Kite* came to his very good Friend again, with the same Complement, or very near it; however he wanted some more of them, which the *Peacock* readily granted: But he came again, towards the Evening, in a seeming hurry, desiring him to let him have some of those that were loose, but not as yet dropt-off. The *Peacock* was a little offended at his Impudence, but without taking any Notice, he gave a Shake or two with his long Train, and supply'd him with a few more. There happen'd to be Two *Pigeons* at a little Distance off, who admiring the *Peacock's* Generosity, gave him modestly to understand, that they should for-ever think themselves under a great Obligation to him, if he would but be so kind as to bestow One or Two on each of them: The generous *Peacock* willingly gratified them: In

that Interim up comes his former Chap once more, and began to tell him, with all the Impudence imaginable, that those Feathers he had already would be of no Service to him, unless he had his whole Stock. Upon which the *Peacock* desir'd to be excus'd, saying that those he had left were highly necessary to the well-being of his Carcass; besides the excessive Pain, which the plucking them off must occasion to him. The *Kite* in a Huff, and without any further Intreaties, fell upon him, and with his Beak and Claws did his best endeavours to skin him. The *Peacock* with much ado got off, but not without reproaching him with his Ingratitude: *Behold*, says he, *false and deceitful Friend! those two Pigeons, who think themselves for ever obliged to me for two or three of my Feathers; Whereas thou, ungrateful Wretch! not satisfied with all that I could spare, and what I might have honestly deny'd thee look upon your self to have received nothing, unless you can, by fair or foul Means, strip me of all.*

The M O R A L.

This Fiction sets before us the Power and Influence of Beauty over its Beholders, whose Hearts are thereby as it were enchanted, and vanquish'd by its conquering Charms. It shews us likewise, that too great Condescension and Readiness in a Benefactor to grant Favours, does but encourage the Receiver to become more troublesome and impertinent: And likewise, that a true and sincere Friend would rather chuse to put himself to some Inconveniency, than by a Refusal give any discontent to the Person whom he loves; and lastly, that a faithful Friend is often put out of Countenance when obliged to ask for Favours, whereas a
false

false One is never Contented until he hath, like the *Kite* in the Fable, stript his Benefactor of all.

Now seeing that Friendship, is truly and properly to be call'd, the Basis and Foundation of Happiness in this Life, without which all Society, Commerce, and satisfactory Enjoyments would be at an End; It is not a little difficult to distinguish a real Friend, from an ordinary Companion, or Acquaintance; for as *Seneca* hath judiciously observ'd, *Every Man is not a Friend that makes us a Visit*. And many there are, who assume to themselves the Name of Friends, whilst at the same time they have nothing in View, but their own Advantage and Interest. Such temporary Friends, who Love for their own Sake, and who are continually spurring on their Benefactor, without so much as considering, whether their Requests be either just or reasonable, do but abuse this most noble and excellent Virtue, wherein there ought to be an Emulation who shall Oblige most. There are some others, whom we may honestly call the Followers of a Man's Prosperity, who by their continual Attention to the Rise and Fall of their Friend's Fortune, will at certain Times be very Obliging, but always with a design of receiving some much greater Benefit; whereas true Friendship delights in doing Good, for no other Reason, than Friendship itself. Far be it therefore, that we should reckon up any such Monsters in Friendship amongst our real Friends; for they never prov'd so to any, though for their own Convenience they often have the Impudence, like the *Kite* in the Fable, to call themselves your true Friend, as they would any Body else upon Occasion. And should a wise and prudent Man, at any time discover any such amongst his Acquaintance, whom he might by Mistake have taken for
his

his Friend, he ought to disengage himself by degrees, 'till he hath artfully shook-off that dangerous Abuser of Friendship, the Name of which he makes use of for a Cloak to his own sinister Designs, and mercenary Views.

Friendship will not allow us to misapply some certain Conditions, that render it venerable and sacred. Neither do I think it more just to assist a Friend, in his Necessities and Troubles, by a timely Succour, both suitable to the Benefactor, and Receiver, than reasonable to repel, by an honest Refusal, the insolent Importunities of a greedy and insatiable Temper.

How many do we daily see of those Court-Friends, whose Friendship lasts no longer than their Interest; who when they find an easy, condescending, honest Man, immediately strike up to him, and make it their Business to engage him in their Interest and Concerns? Which they have no sooner effected, but one while they have Occasion for Money to set up a pompous Equipage, another Time to pay off a troublesome Creditor, very often to supply the Expences of a lewd Life: And thus they are continually ready to receive from a liberal Friend, as long as he is willing to give: And when once he has granted some, even unreasonable Requests, and which might in Honour have been deny'd, it generally comes to this, that if thenceforth he refuses any at all, though perhaps he should alledge his want of Power for an Excuse, they take an occasion from thence to fall out with him, and in order to get clear of the Obligation, which Gratitude had laid them under of requiting past Kindnesses (for an Avaricious Man is always Ungrateful) they turn the Obligations into Crimes, and rail at their Benefactor, and load him with Reproaches, by a detestable Ingratitude.

I do

I do not see any Reason why all Friends should be of the same Humour with *Aritus*, who having given an Invitation to *Alcibiades*, to come to take a Supper with him ; and as he could not be there at the Beginning of the Repast, by Reason of some urging Business, he came in of a sudden, the Company being at Table, and carrying off with him most part of the Silver Plate, made *Aritus* to smile, saying, *that the Friendship that was between them entitl'd him to the Liberty of doing whatsoever he pleas'd.*

Perhaps here it may be said, that Friendship lays all Things in common between Friends, and that the one may at his Pleasure dispose of the other's Goods as his own : To this I answer, that it is a dangerous Maxim, for this Reason, that that sort of Friendship, instead of assisting and helping a Friend, which is the chief design of it, would very often render one of them, if not both, Needy and Miserable. Could any one think that Friendship injur'd or violated, because a Man is loath to throw away, upon a profuse voluptuous Person, that very Substance, which himself and Family stand in need of ? Shall he strip himself of his Cloak, and bestow it upon an idle Fellow, that will go and sell it as soon as he hath got it in his Possession ?

Hephestion would have been reckon'd very Unreasonable, as well as a Man of a weak Judgment, if he had thought it in his Power to dispose of the whole Fortune of *Alexander* ; because that glorious Monarch esteem'd him as his most intimate and bosom Friend : Far from that, he gave such remarkable Tokens of his dis-interested Love, which plainly prov'd, that it neither had its Rise from, nor adher'd to any Thing else, besides *Alexander's* own Person, that he prefer'd the Honour of following

lowing him, before those Kingdoms which he despised, and might safely and with honour have accepted from *Alexander's* Hands.

Benefits must always be measur'd by the Power of the Benefactor; and that Man, that will excuse himself from giving his Friend Two Crowns, by reason of his present Circumstances he cannot afford it; may be, in the main, a better Friend than a Person of Quality, that shall grant a Hundred Times more. The affectionate Manner, and Good-will of the Donor, are greater Indications of Friendship, than the Number or Value of Gifts.

Anaxarchus, having signify'd to *Alexander the Great*, that he stood in Need of some Money, that Prince gave orders to his Treasurer, to pay to him whatever he had occasion for to supply his Wants: This Philosopher, whilst he was about it, ask'd for four hundred Talents, which were worth above eighty thousand Crowns of our Money. The Treasurer, being a little startled at his unreasonable Demand, told him, that he would inform the King of it, and did it the same Day, thinking that he would make some Abatement; but *Alexander* answer'd him, with a gracious Smile, *Give him what he asketh, Anaxarchus knows whom he has for a Friend, and what that Friend can do.*

But I still less admire that great Instance of Generosity, than the following Relation of a true Friendship (which some take to be a Romance, call'd by the Name of the *Poor Man's Will*) between three Philosophers. They had always lived closely bound together with the two Blessings of Mankind, Reason and Union, and had equally look'd down with Scorn upon the Gifts of Fortune; insomuch that one of them happening to sicken, bequeathed by his last Will and Testament, the Care and Maintenance of his aged Mother to one of his Friends,

Friends, and his Daughter to the other, to be by him bestow'd in Marriage, entailing upon the Survivor the Care of them both. This Legacy was accepted with so much Honour and Courtely, that their Friend being Dead, the one gave to his Daughter the same Portion he gave his own; and the other always treated his Mother with as much Esteem and Respect as he had formerly used his own.

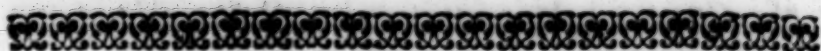
Those, in my Opinion, had a right Notion of Friendship, who were of Opinion, that it should out-live the Person belov'd. But in our Age of Envy, Avarice, and Ambition, where private Discord is fomented, and Rapine authoriz'd, It would not be taken as a Mark of Friendship, but rather of Incivility, Rashness, and Hatred, if any one should bequeath to his Friend, by his Will, to provide for the Necessities of his Family. Mankind are so far degenerated, and grown so selfish, that every Body is ready to receive, and scarcely one to give; and a sincere Friend may think himself a happy Man, when he is in a Capacity to bestow, but unhappy if reduced to ask for any Thing: He is immediately reckon'd a troublesom Fellow, and most People, who before profess'd a Friendship for, Valued and Respected him, begin to frown upon him, as soon as it appears that he stands in need of any Help or Assistance from them.

We have now very few, I might say none, of the same Humour with *Antipater*, who lov'd those of his Friends best, who took Pleasure in asking of him, and receiving Favours from his Hands. And this it was that made him say one Day, that he had Two sincere Friends in *Athens*; one of which, namely *Domades*, all the Favours and Presents that he could heap upon him were

not sufficient to satisfy him; and the other, *Phocion*, who would not be persuaded to accept of any.

Being hard put to it to find Instances of a generous and true Friend, or of a sincere Friendship, I shall finish this Section with that fine Passage of *Plutarch*, who, speaking of *Pompey the Great*, says, *That he knew how to receive with Dignity and Honour, and to give without Pride and Arrogance.*





CHAPTER XXI.

That Courage and Virtue may indifferently proceed from every Stock, or Race.

AN *Eagle* had, from several Year's Observation, discover'd that her young Ones degenerated very much from the rest of their Species; She therefore form'd a Design, to mix the Eggs of a *Raven* confusedly with her own, and make but one Brood of both; hoping she might possibly by these Means change the Strain, and perfect what Nature had been before defective in: She prov'd successful in the Attempt, and tho' she knew not what to impute it to, whether to the Influences of her own Heat, or any other Cause, they were no sooner hatch'd, but that they could look at the dazzling Rays of the Sun steadily and unconcern'd; when at the same time she took Notice, that one of her Own did nothing but peck at the rest, discovering the Pravity of his Taste, by preferring stinking *Carrion* before the freshest *Venison*. However try she would, whether they were genuine or no, by exposing them to the Sun; and accordingly, taking the Opportunity of a clear Day, she obliged them to leave the Nest, when she observ'd two young *Ravens* flying directly towards the Sun with one *Eaglet*; instead of this the others, not in a Capacity to endure the Heat thereof, tumbled into a Marsh, and there perish'd; their Cries and Complaints had no effect upon the old *Eagle*, and tho' they frequently inculcated to her, that she was their Mother, yet it only extorted from her this Answer. *You are not mine, I am not by any means*

means Ally'd to you, when destitute of those Qualifications the Rest of your Species are possess'd of.

The M O R A L.

What is couch'd under this Fable is very obvious ; that Children of bad Morals are frequently born of Men of Merit ; that wholesom Instructions usually correct our vicious and depraved Inclinations ; that we may, in a great Measure, judge of Men's future Behaviour by their Conduct when Young ; and that a Father of laudable Principles and Practice disowns his Sons, if they are ingull'd in Vice and Debauchery.

When we see a common Soldier, animated with Courage, performing Wonders in the Field, breaking through the arm'd Squadrons of his Enemies in Pursuit of Glory, and despising Life itself, when in Competition with the Interest of his Prince and Country ; and when we, at the same Time, observe a superior Officer, one of Birth, at the Entrance of a besieg'd City, or immediately before the Hour of Battle, trembling at the Fear of Death, not daring to face his Foe, making Use of various dishonourable Methods to be out of Danger, we must certainly confess, that the former discovers better Blood in his Veins than the latter. I hope our Judgments will never be so prejudic'd, as to disregard Men that have behav'd themselves with Applause, however meanly they are descended ; or celebrate the Actions of another, that has deserted his Colours, because perhaps his Family hath a Coat of Arms. I am satisfy'd, that every rational Man will judge of it in a quite different Manner, and will never establish *This* for an infallible Maxim, *That the Greatness of Souls depends upon a long Train of Ancestors, and that all the commendable*

mendable Qualifications, by which we distinguish ourselves from others, are entirely the Product and Consequences of our Birth.

Nobility has nothing engaging or attractive in it, when stain'd by base and ungenerous Actions, as an ancient Writer (*St. Chrysostom*) has well observ'd : *That a Son should never value himself on the Grandeur of his Predecessors, but that the prudent Behaviour, and unblamable Conduct of the Son, discovers first the Merit of his Father, and then enhances our Esteem for him.* In a Word, whatever heinous Wickedness they are guilty of, their Birth is so far from doing them any Service, that it exposes them the more to the Censure of the World ; but instead of this, Children that are conspicuous for their Virtues, will enoble their Fathers Plebeian Blood.

'Tis not therefore without great Reason, that the most eminent Philosophers, and learn'd Politicians of all Ages, have unanimously agreed in this Point, that that Nobility, which owes its Original to Virtue, is far preferable to that which proceeds from Birth : I acknowledge that Birth adds no small Lustre to Virtue, when the same Person enjoys both ; and that the heroick Exploits of Ancestors adorn those, that succeed them in the same Employments, and behave themselves with Honour, as the former did, under the Character of either a Soldier, or a Minister of State ; yet at the same Time I am of Opinion, that if Virtue is not the Principle by which they act, their Nobility will only turn to the Reproach, and to the utter Disgrace of the whole Family. And let them not vainly imagine, that a long Succession of Coats of Arms can be serviceable in any Respect ; for if it lies not in their Power to make them better Men, it neither lies in their Power to recommend them more to the World.

I might

I might be supply'd with Instances of all Sorts from the present Age, but because 'tis neither pleasing, nor secure, to describe the Depravations of Men, now in being, I shall endeavour to reform such, by exemplifying the Virtues of those, who have been esteem'd Worthies, and have perpetuated their Memories. But inasmuch as there are several in the World, over whom Virtue, painted in the most agreeable Colours, has less Influence than the gasty Visage of Vice, I shall not judge it improper to draw some parallel Cases of Each.

At the Siege of *Bologne*, by *Harry the Eighth of England*, the *Mareschal de Biez*, Lieutenant-General of *Picardie*, under the Duke of *Vendosme*, appointed *James de Vervein Seigneur de Coucy*, his Cousin, Commander of that Place. But he was so fear'd and terrify'd at the Canon of the *English*, that tho' his Captains assur'd him, he need not be under any Apprehension of Danger, and the Mayor himself represented to him the Strength of the Place, that it would hold out several Days more; and that the Relief they expected would oblige the Enemy to raise the Siege, yet he immediately Capitulated on most dishonourable Terms, and Surrender'd the Town to the Triumphant King; and had not he basely deliver'd it up, it was impossible the *English* should have made themselves Masters of it. But that Piece of Cowardice was then punish'd with Imprisonment; and about four Years after, in the Reign of *Henry the Second*, with the Loss of his Head, which was cut off by the Common Hang-man, having been first treated with all the Ignominy imaginable.

But as an Instance, that Courage and Generosity appear in every Action of some Sons, when the Father has not the least Pretence to either. The

Son

Son of this Dastard did so many eminent Services for his King, *Henry the Third*, that that Prince, in Consideration of his noble Exploits, paid so great a Respect to the Memory of his Father, and that of the *Mareschal de Biez* who had been discharg'd, that he order'd the Heralds to assist at the Celebration of his Funeral Rites.

We may boldly assert, that *Vervein* was descended from an *Eagle*, whose Ancestors appear'd always in the Front, in the most daring Enterprize, and by their Courage engaged the Admiration of all Men; and that the Succession to their Virtues was only interrupted by one unlucky *Raven*, who at the same Time begot an *Eaglet*, who retain'd nothing of his Father's Baseness; but in whom all the Greatness of Soul, and Valour of his Fore-fathers, shin'd in the utmost Splendor; and as to what concerns the Mayor of the City, who was only a mean Burgess, so obscure that History has neither transmitted his Name, or Birth to us; Who would not vindicate his Original, for his Conduct, Advice, and prudent Remonstrances?

Admiral *Bonnivet*, having taken *Fonterabia* from the *Spaniards*, invested *Seigneur de Lude* in the Government of that Place, who behav'd himself with surprizing Bravery, defeating the furious Assaults of his Enemy with invincible Courage: Instead of this, one *Frauget*, that succeeded him, surrender'd the Town disgracefully; having defended it less Days, than the other did Months, tho' his Advantages were far superior to the former.

How wide a difference is there between the Character of this Traitor, and that of One *St. Aulnais*, which is thus recorded. Having left the Town *Locates*, whereof he was Governour, with an Intention to surprize the Foe, he was himself apprehended.

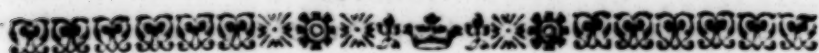
prehended; and tho' the Enemy clapt a naked Poignard to his Breast, to intimidate him, as they thought, and by that Means oblige him to surrender the Place; he, with undaunted Courage, commanded his Wife to preserve her Loyalty to her King, and to maintain the Dignity of his House; and that since he Dy'd for so just a Cause, she should contemn Life, if purchas'd with the Loss of Liberty. No sooner had he spoke, but they slabb'd him, to the great Concern and Sorrow of his Wife, and the whole Garrison, who were the melancholly Spectators of this bloody Scene. These Two before-mention'd were not ignobly Born, yet it must be acknowledg'd, that *Frauges* was worse than a *Raven*, and the other more Valiant and Couragious than an *Eagle*.

What Comparison can we draw between *Totila*, and *Cæsar Borgia*, the Son of *Alexander the Sixth*. The former, though a *Barbarian*, treated some *Roman Ladies*, he had in his Custody (having taken them at *Cuma* where they had fled) with so great a Regard to their Honour and good Fame, that he sent Officers to conduct them to *Rome* again, with all the Care and Respect imaginable. Instead of this the other, who, the World would presume, was under far greater Obligations to the Christian Religion, took no sooner Possession of a City, but he carry'd by force the fairest and youngest Nuns, devoted to Religion, to gratify his disordinate Lusts and Passions.

But that we may conclude that *Ravens* may, by the Help of Breeding, be transform'd into *Eagles*, we'll take a View of the Behaviour of a certain obscure Person that encounter'd *Haly Bassa*, General of the Turkish Army, and with the greatest Resolution and Spirit cut off his Head at the Battle of *Lepanto*. What Action could ever be more remarkable,

markable, or what Monarch has with greater Merit convey'd his Life to Posterity? Again, how can we sufficiently extol that other Soldier, who undertook to Fire the Turkish Fleet, in the Disguise of a Merchant, wherein he would have certainly succeeded, as easily as he had before by fifteen Ships, had he not been detected by this unexpected Misfortune: His Cargo of *Apples* was overthrown, and floated among the Ships.

That we seldom have Specimens of Baseness among the Nobility, that the far greater Part appear actuated by great and generous Souls proceeds from this, that their Birth screens them; and usually their Character is rais'd by some Action or other, that hath only a meer Shadow of Valour and Courage, whilst every wicked Scene of their Lives is suppress'd and still'd: But Men of inferior Rank meet with quite different Success; let them commit ever so slight a Crime, the Rigour of the Law is inflict'd upon them, which would be evaded by the powerful Solicitations of Friends, or Money. Nay more, for the Great often acquire a Reputation by the Actions of Inferiors, disrobing them of that Honour which was due to their Merit.



CHAPTER XXII.

*That it is by our Capacity, Merit, and Birth,
we ought to be advanc'd to the highest Employ-
ments.*

A Certain Gentleman, bound by his Office and Profession, to serve his Prince on Horse-Back every Campaign, had a *Spanish Jennet* for his own Saddle, and a good *stubb'd, drudging Jade* for his Man, and Luggage. The *Sumpter* was to be made ready once by *Peep-of-Day*, and fell into such *Freaks*, that if his Master had not come in the very Nick, there would have been no getting the Horse to take his Burden. The same Humour of Kicking and Flinging at the Servant, took him again the next Morning. *No, No, he'd carry no Portmantle*, he said, *his Master had abus'd him, and he'd bear it no longer*. The Master upon this began to expostulate the Matter with him: *Hark ye*, says he, *what's all this Noise and Clutter for? Why*, says the other, *I have serv'd you now Ten Years, for the Preferment only of an A/s to carry your Burdens, and here's an Upstart of about Three Years standing, set apart for the particular Service of your Person. Now, why may not we two carry the Master and the Luggage by turns?* Alas, says the Master, thou wer't never cut out for a Horse of Manage, nor my finical *Spaniard* for a *Sumpter*: So that to do, as you would have me, would be the Ruine of you both. Resign your self to me, as knowing better what's most proper, and suitable to your Strength and Abilities; by this Time the *Sumpter's* Passion was pretty well asswaged, and very willing

willing he was to submit to his former Drudgery : But his Master put another Question to him ; Pray, says he, how came this strange Whim into thy Head, thou must certainly have had some Counsellor or other to prompt thee ? *Well, truly*, said the Horse, *the Mule, that stands by me in the Stable, set me upon't* ; whereupon the Master immediately order'd, that the *Mule* should be abridg'd of half his Allowance, and a good Cudgeling into the Bargain, as a due Reward for his wholesom Advice.

The M O R A L.

Under this Emblem we may plainly discover the Simplicity and Folly of those envious Men, who, without any Regard to Justice, or Honour, and tho' they are conscious of their own Infirmities, yet eagerly press forward for advancing themselves, though their Success perhaps might be their Ruin. It discovers also our restless Pursuit of one Thing after another ; without considering that every Thing is best, and every Man happiest, in the Place and Condition wherein Providence hath plac'd Him. That a too great Complaisance often proves prejudicial, both to the Patron and Vassal. And lastly, that those who take upon themselves, by Way of Privy-Counsellors, to dissuade a good Servant from doing his Duty, deserve a far more severe Punishment than he that suffers himself to be corrupted by them.

Were it in a Servant's Breast to claim a Right to such and such Preferments, by Reason of his having Serv'd such a Term of Years ; or were a Master, or a Prince obliged to confer their Benefits and Places of Honour, according to the Seniority of their Servants, and Ministers, it would soon pervert the good Order of a State, or Oeconomy

of any private Family. It must be confess'd, that in Justice they ought to have a particular Regard to their Long-Services, but not as the only Rule, they must be guided by, in the Dispensation of their Favours: For as most Men are continually longing to alter their Condition, not thinking themselves well, as long as they Fancy they might be better, nothing but a perpetual Changing and Shifting would be capable of gratifying them; whereas this Alteration would very often prove destructive to both: For the credulous Master would soon find his Affairs in a desperate Condition, and that ambitious Coxcomb, that assum'd the Management of them, would find himself, for want of a due Capacity, harass'd out with continual Vexation and Care, and perhaps Ten times more Miserable than he was before. The *Sumpter* would carry his Master, at least by Turns, not reflecting how he must be Whipp'd and Spurr'd in an Engagement for want of Speed, in Carrying him where his Presence is most necessary, or perhaps shot in the Action; and this is the Case of many fickle and foolish Men, who know not what they are, nor what they would be; only they would be, what they are not.

There is no great Necessity to be either a Witch, or a Prophet, to give a Guess at the Event of a Battle, under the Command of an Old Souldier, who should have at once obtain'd that Post upon no other Qualifications, than his having carry'd a Musket on his Shoulders for so many Years. 'Tis Experience, Merit, and Birth, that can claim a Right to a Preference; and from amongst Persons endu'd with these, or such more, good Qualities, a Prince ought to chuse the Generals of his Army, or Ministers of State; and in so doing, he gives rather Marks of his Virtue, Justice, and Honour, than of his simple Gratitude. 'Tis

'Tis true that *Maximinus*, after he had bore Arms for many Years, was advanc'd even to the Throne; and that *Du Guesclin*, who was no more than a private Gentleman, was advanc'd, by *Charles the Fifth*, to the eminent Post of High-Constable of *France*; but let us also take this Consideration along with us, that both of them had gradually pass'd through all the Degrees of Military Preference; and had, by a long Experience, acquir'd a sufficient Capacity, to discharge the most important Offices, with Conduct and Prudence.

Would not that Prince be Ridiculous, or could he expect to reap any Advantage by his Conduct, who should keep, in his Pocket-Book, a Catalogue of all the Names of his Old Courtiers, and in their Turns to make them Ministers of State, Generals of his Army, and Governors of his most important Places; tho' their greatest Qualifications were no other, than to have render'd themselves expert Masters of Court-Intrigues; or perhaps to have register'd the Rise and Fall of so many Favourites, or the Dates and Number of all the Battles that have been fought in their Remembrance?

Those who ought to be invest'd with any of these honourable Employments, must be Men of Address, Activity, Judgment, and Prudence; nay, Justice should be their chief Qualification; and, that their Persons might demand the greater Respect and Authority, they ought to be descended from an Heroick and Illustrious Race. And indeed a Prince should run a less Hazard by promoting a Person of Dignity, tho' endued but with a slender and moderate Capacity, than One of a mean Extract. But were he, whom the Prince designs to Advance, remarkable for nothing else than his Meanness and Ignorance, one might very justly venture to say, either that he shou'd have a
De-

Design of exposing him, by conferring on him an Employ unequal to his Abilities, or else to render himself Ridiculous : For he ought to consider, rather the Advantage and Qualification, than the Desire of the Petitioner ; moreover, that a Favour discreetly bestow'd, reflects with no less Glory upon the Promoter, than the Person promoted.

Lewis the Eleventh of France, having employ'd One *Oliver le Daim*, whom he took from a Trades-Man's Shop, in an Embassy, expos'd him to the Laughter of *Mary*, Dutches of *Burgundy*, Daughter of the last Duke, who oblig'd him to make his Escape by Flight, when She discover'd who he was : And to describe the Merit of that poor Wretch, it will be sufficient to say, that *Charles the Eighth*, in the Beginning of his Reign, had him Whipt by the Hand of the Common Hang-Man, before he took his Life away.

A King of *Portugal* behav'd with more Prudence and Precaution. He kept upon Record in his Closet, the Names of all those who were capable of discharging the Duty of any Office : He particularly set down their peculiar Talents, and what they were the most fit for ; and when any Place came to be vacant, or any new Post to be conferr'd, he consult'd his own Breast, and distributed them to those whom he thought most fit, without their Canvassing for them.

He was very far from being guilty of that Oversight, which was very common to that same *Lewis the Eleventh* we have just now mention'd, who had no Regard to the Qualities of Persons in the Dispensation of his Favours, or Employments : For one Day, as he was making a general Review of his Army, in the *Pré aux Clers*, he gave the Commission of it to Cardinal *de la Balue* ; This Action gave an Occa-
sion

sion to most of his Courtiers to laugh in their Sleeves, and Count of *Damprartin*, of the Family of *Chabanes*, said very archly to him: *Since your Majesty hath Commission'd the Cardinal General of your Troops, I beseech it to empower me to regulate the Clergy of the Diocess of Evreux, the Place of his Bishoprick.*

I would not be understood, by what I have said, to argue that a Prince ought to be debarr'd the Power of advancing those he has an Inclination for; and still less, that we should be by any means displeas'd at it. His Affection for him may in some Measure supply their Want of Merit. But in my humble Opinion, 'twould be more for a Prince's Credit, and at the same Time no Detriment to his Generosity, to use some other Means of expressing it.

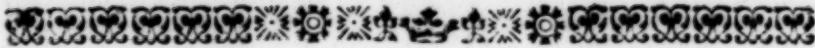
Agrippa, King of *Judea*, was so far from being blam'd for advancing a simple Souldier to the most eminent Dignities of his Kingdom, that on the contrary, that Benefit was look'd upon by every Body as a certain Mark of his Good-Nature, which prompted him to that Excess of Favour, fearing lest he should seem, in his Respect *Ungrateful*; yet what he had receiv'd of him was no more than a Glass of Water, but at such a Time as much increas'd its Value; it was when the Emperor, or rather the Tyrant *Caligula*, had caus'd him to be ty'd to a Tree, and when the scorching Beams of Sun reflected perpendicularly upon his Head. This generous Souldier, I say, not being able to see that young Monarch perish for want of a little Help, without fearing the Anger of his Prince, carry'd him publickly a Glass of Water to refresh his parch'd Palate.

Augustus shew'd himself also very bountiful to another *Agrippa*, whom he made his *factotum*, after

ter he had given him his Daughter in Marriage; but with this Consideration, that if he was not qualified for so many distinguishing Favours, on Account of his mean Extraction, his long Experience, and noble military Atchievements were sufficient Reasons for his being thus highly dignified.



C H A P.



C H A P T E R XXIII.

That Christian Charity requires us to quit every Thing to relieve the Distress'd.

A Generous Stag had once an Invitation given him to come to a splendid Entertainment, that was to be kept upon some Occasion or other among the *Quadrupeds*. He set out in order to meet, according to Appointment: But as he was going along he heard, behind a Bush, a mournful Voice, which gave him the Curiosity to see what was the Matter; and there he found a *Follow-Deer*, with the Hunts-Man's murdering Dart in his Side, ready to expire for want of a little Assistance. *Poor Creature*, says the Stag, *has thou no other Pain besides this Wound?* No, answered the Deer, *the Arrow left in my Side will alone occasion my Death*. To that the Stag reply'd, *a Cure may be found if thou takest Courage*. Then he began to tell him of the *Dittany*, and its effectual Power in forcing out the Steel by the same Gap of the Wound. That *Simple*, added he, describing it to him, may be found in that Field there, all along that Hedge upon the Right-Hand. At those Words the languishing Deer made his Efforts to get up, but he had not the Strength to do it; which the Stag observing, put by the great Gaudy, and jovial Company he was going to meet, and went himself to fetch the *Dittany*; which he had no sooner apply'd, but the Steel immediately came out, and the Deer, after having most heartily Thank'd him, and his violent Pains a little asswag'd, softly withdrew to the Place of his Abode.

The M O R A L.

The Clemency and Good-Nature of the *Stag* seem to concur in rendring this Fable Instructive to us ; for he that is insensible to the Troubles, Languor, Pain and Sickneſs of his Fellow-Creature, muſt be accounted, not only ſomething leſs than Human, but is more a Brute than the Brutes themſelves ; or, which is the ſame Thing, he carries the Heart of a Beaſt under the Shape of a Man.

'Tis therefore a Duty incumbent upon us as Men only, to Help and Comfort one another with an unſpeakable Satisfaction and Pleaſure ; and as good Chriſtians it behoves us, to lay aſide all other Occupations, to relieve the Diſtreſſed, and adminiſter our Aſſiſtance, in order to remove the Grief out of our Neighbour's agonizing Heart.

Of all the diſtinguiſhing Characters of a good Chriſtian, none are ſo conſpicuous, as their ſollicitous Care and Concern for Perſons under any Affliction, together with their Readineſs in aſſiſting them : And Power and Splendor are ſo far from being exempted from this general Rule, that on the contrary it ſeems to be a Duty more particularly binding Greatneſs itſelf. For though Potentates, conſider'd as ſuch, are not oblig'd to impair their Authority by any mean Action, leſt they ſhould render it deſpicable ; yet they may, and as Men ought, to exert their Tenderneſs and Humanity ; and as Subjects to the Laws of Chriſtianity, which excuſe none from the Practice of Charity, and Religious Actions : But with ſo much Prudence and Circumſpection, that their private Devotion, or their particular Care of any ſingle Man's ſafety, may not prove Prejudicial to the Common-Wealth.

And

And indeed, Who would think it a prudent Action, at a pestilential Time, and when it is dangerous even to approach those infected Places, wherein Persons lie, whom God has been pleas'd to afflict with any contagious Distemper, for a Prince excited by the Indiscretion of a mistaken Zeal, to force himself to breath that corrupted Air, and with his own Hand cleanse their Wounds. Nevertheless we have it upon Record, that a Queen of *Hungary*, and *Catharine* of *Siena*, who was Canoniz'd by Pope *Pius the Second*, in 1461, rose their Virtues of Humility to such a Pitch of Perfection, as to make it their daily Practice.

If one could blame any Thing in the Conduct of that pious Monarch, whom the *French* have, as it were, Canoniz'd by the Name of *St. Lewis*, it would doubtless be this, That he expos'd himself in *Syria* to a manifest Danger, in carrying on his Shoulders, after a bloody Combat, fought against the *Saracens*, the dead Bodies that had remain'd Four Days in the Field of Battle. His Charity was so fervent, that, in order to animate others by his Example, he did not so much as stop his Nostrils, lest they should think the Ill-smell to be no less insupportable than dangerous. And some would have us to receive this his Excuse so much the readier, because he was piously transcribing in himself the Example of *Tobias*, who would leave his Supper, tho' perhaps he had not eat any thing that Day, whensoever he had Intelligence, that the Body of one of the Faithful, slain by the Prince's Authority, lay Unbury'd upon the High-Way, and expos'd to the Mercy of Dogs and Birds of Prey. But what is more Commendable in that Prince, and very well deserving our Admiration is, that whatsoever Company he was engag'd in, or at whatever Recreation, he

readily left them to administer Justice to any of his People; and never delay'd any important Affairs for the Enjoyment of his Pleasures; a great Instance of what I am here endeavouring to recommend.

The Emperor, *Charles the Fifth*, gave also positive Orders, to be disturb'd out of his natural Rest, at any Time in the Night, if any Dispatches came to him; saying, for his Reason, *That Delay in favour of his Rest, might prove very Prejudicial to the Publick, or private Persons might receive considerable Damages by it.*

But to pursue this Thought still further, and to say something more to the Purpose upon this Subject, What could we desire more remarkable than the Parable of the *Samaritan*, in St. Luke, Chap. 10. ver. 30, &c. *A certain Man went down from Jerusalem to Jericho, and fell among Thieves, who stript him of his Raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side: And likewise a Levite, when he was at the Place, came and looked on him, and passed by on the other side: But a certain Samaritan, as he journey'd, came where he was, and when he saw him, he had Compassion on him, and went to him, and bound up his Wounds, pouring in Oil and Wine, and set him on his own Beast, and brought him to an Inn, and took care of him: And on the Morrow when he departed, he took out Two Pence, and gave them to the Host, and said unto him, take care of him, and whatsoever thou spendest more, when I come again I will repay thee.*

A generous Instance of Humanity, which naturally leads us into this dreadful Reflection, That all those who profess Holiness, and serve at the
Altar

Altar of the God of Peace, are not always the greatest Paterns of Meekness and Charity; nay, I wish that it could not be said, that many of them would rather suffer a miserable Wretch to expire at their Gate, than to leave, like the *Stag* in the Fable, their Banquet, Games, or any other of their Recreations.

But to our Purpose: I have formerly had the Honour of being present at a Royal Chase, when a Great Monarch riding with all speed, in order to be present at the Death of his Game, stopt his Horse on a sudden, when he saw one of his Officers flung off his Horse, and lying on the Ground: In this Occurrence His Majesty, prompted by his natural Temper of Meekness, Good-Nature, and Complacency, did not offer to continue his Course, until he had enquir'd what Harm he had receiv'd, and taken care to order Two Gentlemen to conduct him safely Home.

Now the Doctrine, or Precept, which I would have rais'd from this Account is, that, tho' the great Occupations of a Sovereign, or a Master of a Family, seem sufficiently to dispense with their particular Care of any of their Subjects, or Servants, when the Opportunity offers it self, it ought not to be rejected as a mean and shameful Office; in so much the more, that the Care, which they might entrust another Person with, how Commendable soever it seems in it self, does not produce the same Effect; because it very often falls out, that those they employ are deficient in their necessary Affection, in comforting a poor Wretch, or in assisting a sick Body. One single Glance or Word from them, are more Powerful and Prevailing, than either the Hands or Remedies of those, who by their Orders are continually about them.

Alexander

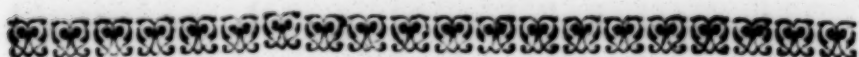
Alexander the Great, the next Day after the Combat, us'd to Visit the Wounded in the Field of Battle; he took Care to see their Wounds dress'd, and by his Presence mitigated their Pain, and consolidated their Sores. And what could be more Reasonable and Just, since they had so Courageously defended him in the Field, and interposed their own Bodies betwixt Him and Danger. The Emperor *Tiberius*, in the Time of his Banishment at *Rhodes*, gave some of the Magistrates to understand, that he had a Desire to Visit all the Sick in the City: Whereupon some of them order'd, that this might not divert him from his other Occupations, or to save him the Trouble, that they should be all brought into the Publick *Piazza*, where he saw and comforted them.

With One remarkable Instance more of Compassion and Humanity, in a Mighty Prince, and very well deserving our Notice, I'll conclude this Section. He did not dress, with his own Hands, the Sores of the Wounded, neither had he a *Dittany* powerful enough to restore Life to those who had lost it; but in speaking a few Words, he sav'd the Lives of many Thousand Men, who were only waiting for the Onset to butcher one another. It was the Duke of *Berry*, Brother to *Lewis the Eleventh* of *France*; who, having made a League with the Count *Charalois*, and other Malecontents, was so compassionately affected, after the Battle of *Mont le Herry*, that he could not forbear shewing his laudable Sentiments, when he saw the Number of Wounded that follow'd his Army; saying, with a great Concern, *That he pity'd the Misfortunes and Miseries of so many poor Souldiers, who suffer'd, and were cruelly put to Death, for the Quarrel of a few Persons only, who contend for Baubles.*

This

This timely Reflection being made, and utter'd with an inexpressible Sentiment of Humanity, made such an Impression on Count *Charalois*, and the rest of the Confederate Princes, by rendering them Suspicious, lest he should make his private Agreement with his Brother *Lewis the Eleventh*, that they resolv'd to conclude their Own, lest they should be surpriz'd, if Abandon'd by the Chief of their Army.





CHAPTER XXIV.

That Fortune sometimes so contrives it, that we receive greater Advantage from our Enemies than we do from our own Friends.

A Bear being unfortunately grown Blind, thereby became the occasion of great Concern to all his Friends and Acquaintance, who very industriously endeavour'd to Cure him, and in order thereunto, procur'd for him divers Medicines; one apply'd an *Eagle's-Stone* to his Eye, another advis'd him to thrust his Head into *Dwarf-Elder*; but all this proving ineffectual, at length his Friends were grown weary of him; and there continu'd with him but One or Two, who had determin'd never to forsake him; when on a sudden a Swarm of *Bees* issu'd from the Body of a Tree, and flew on him with their utmost Fury; his Friends seeing him beset on all sides by these little Animals, fled from the poor distressed Bear; who perceiving himself thus basely deserted, void of Comfort or Assistance, in his greatest Extremity, lifted-up his Eyes in the violent Anguish, under which he then labour'd, thinking his Life was drawing to an End: But it fell out quite the reverse; for those *Bees*, by stinging him in his Eyes, drew from them the Humour, which was settled in them, by which means he again recover'd his Sight, and it produc'd an effectual Cure; upon which he thus cries out: *Those whom I esteem'd to be my intimate Friends, being wearied with my Calamity, have forsaken me, after they had sooth'd me with deluding Speeches; but these little Bees,*
whom

whom I judg'd to be my inveterate Enemies, compassionately thrusting their Stings into my Eyes, have again restored me to my Sight.

The M O R A L

We may easily learn Three Things from this Fable; First, that we seldom fail of Assistance and Consolation in the beginning of our Misfortunes: Secondly, that our most cordial Friends abandon us at the long-run: Thirdly, that we frequently receive Relief from those Persons, who were far from designing it for us.

It is also commonly observ'd, that our Friends comfort us in our Afflictions, assist in our Wants, and alleviate our Sorrows; but it would be very surprizing, to see our dearest Companions fly from us in our Distress, and to find our avow'd Adversaries tenderly Help, and act the parts of Brothers by us.

It seems altogether incredible, that we should meet with Succour from those Men, who but Yesterday would have Stabb'd us to the Heart, had it been in their Power: And tho', in all probability, it may not proceed from a noble Generosity, nevertheless Experience teacheth us, that there have been those, to whom Envy itself has prov'd Advantageous; and the very Persons, who have endeavour'd the utter Ruin of others, have accidentally promoted them to great Honour.

Telephus being Wounded by the Sword of *Achilles*, it immediately caus'd an eating Ulcer in his Side, which tormented him with such extream Pain, that he rush'd furiously into the Battle; and fortunately receiving a second Blow, the same Sword which had Wounded, did likewise Heal him of a Disease, which the Physicians judg'd to be incurable:

curable: In like manner, the unhappy *Haman* became his own Executioner, and advanced *Mordecai* to Honour, by contriving his Destruction; resolving to Hang him on a Gibbet, the same Day he attended him in Triumph, by the Command of *Abasuerus*.

But what had the Patriarch *Jacob* and his Family suffer'd, had not young *Joseph* been sold a Bondslave by his Brethren? For it is unquestionable, that the Good old Man, would have perish'd with Hunger, together with his Brethren, who had sold him, had not his Son (whom he thought long-since among the Number of the Dead, and whom he had regreted with such an unfeigned and intense Sorrow) sent for them, and Nourish'd them in *Egypt*, (seeing he had the Government of the whole Kingdom) neither had *Joseph* himself reach'd that Height of Splendor and Magnificence, which he enjoy'd in *Pharoah's* Court, if he had not enter'd that Realm a Stranger, and raised himself to the Palace of a Prince, from the Prison of a Slave.

To what a deplorable Condition had human Nature been reduc'd, if the *Jews* had not persisted to be the implacable Enemies of our Blessed Saviour, who redeem'd all Mankind by his precious Blood? And those Persons, who Persecuted the Martyrs with Fire and Sword, have they not given the finishing stroke to their Sanctity, and advanc'd them to the Enjoyment of a glorious Immortality?

How many are there, who might have Lived, and perhaps have Died miserably, if an infinitely-wise God had not been pleas'd to Visit and Correct them by such means? 'Tis Adversity alone that exalteth us, as the *Palm-Tree* riseth the more it is depress'd; it opens the Eyes of those whom Prosperity

rity had blinded, neither would our Defects ever be clearly discern'd by us, were it not for such envious Persons, who would rejoyce in robbing us of our Reputation, upon the least Misdemeanour. *Xenophon* therefore, with good Reason assures us, that a Wise-Man never receives so great Advantage from his Friends, as he does from his profess'd Enemies; because the latter, having always an Eye upon his Actions, constrain him to live Uprightly, lest he should fall into Shame and Reproach.

Who is ignorant, that it was the Suspicion and Envy, conceiv'd against Cardinal *Richelieu*, Chief-Minister of *France*, which caus'd the *English* Fleet to be sent into the Island of *Ré*? Whereby the Cardinal acquir'd the Honour of driving them from thence.

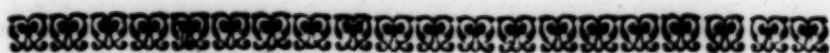
Is it not likewise evident, that if the Emperor had not refus'd the Duke of *Nevers* the Investiture of the Dukedom of *Mantona*, *France* had never found an Occasion for so great a Triumph, which afterwards ensued? Nor had they ever dream'd of carrying their Arms into *Germany*: And was it not partly that Resentment, which in some time after prov'd so Beneficial to them, and made them Masters of the greatest Part of *Flanders*? Neither can any thing in the World render us more conspicuous, than a Conquest over our Enemies; nor can any Engine hoist us up so high as their own Arm.

The malicious Aspersions of the Wicked establish our Reputation, and even Poison taken in too great a Quantity (according to what *Ausonius* affirms) is capable of prolonging our Lives: we feed, as *Plutarch* has ingeniously observ'd, on the Flesh of Beasts of Prey; the Fishes live in the Salt-Waters; and the *Fever*, which one would

imagine should be attended with a speedy Death, seems on the contrary to prove Serviceable to us, in drying up the superfluous Humours of our Bodies. The Adversaries of *Pelopidas*, *Aristides*, and *Themistocles*, have spread their Fame farther than their own Victories ever reach'd. *Scipio* had never been renown'd for Taking *Carthage*, had not *Hannibal* appear'd his Enemy in *Italy*; and *Camillus* had continued an Exile, if the *Gauls* (*Rome's* most pernicious Enemies) had not Besieged the Capitol.

The Two following Particulars very justly demand our Admiration, the First whereof is this. *Steno* King of *Sweden*, being pursu'd by *Christierne* King of *Denmark*, even to the Frontiers of *Stockholm*, the capital City, was of so affable and compassionate a Temper, that seeing his Enemy's Army perish with Hunger (the Winds proving contrary for their Fleet to arrive with Supplies) he generously furnish'd them with all necessary Provisions.

The Second is related by *Paul Jove*, which informs us, that the Renown'd *Gonsalve*, General of the *Spaniards*, and consequently an Enemy to *France*, entirely new Rigg'd the Ships of the Lord *Ravesten*, Admiral of the *French* Fleet, which had receiv'd great Damage in *Italy* by a violent Tempest; and it is reported, that he did it with such Profuseness, and was so very Liberal to every particular *French* Gentleman, that they seem'd rather enrich'd with precious Spoils, taken from an Enemy, than to have only repair'd the Losses they had suffer'd in the Tempest.



CHAPTER XXIV.

That the Names of Kings, Monarchs, and Magistrates, terrify Ignorant and Ill-affected People.

THE News being dispersed, through a Forest, of a formidable Monster, that ravaged the whole Country, and tore in pieces all sorts of Animals that he met with; all the Species among the *Quadrupeds*, that are naturally prone to Cowardise, were immediately seiz'd with a Panick Terror. The *Deers*, *Hares*, and *Rabbets*, no longer dared to stir out of their Forms, or Places of Refuge; but softly Whisper'd one to another, how that cruel Animal delighted particularly in Sucking the Blood of those poor Creatures, who were not able to make any Resistance, and left their dilacerated Carcasses to the Mercy of *Eagles*, and other voracious Birds, that Prey'd upon 'em at pleasure. They thinking themselves in the greatest Danger, propos'd to consult among their own Society, which might be the most proper means to secure them from his Fury; when on a sudden a *Rabbit* perceiv'd a fine young Gentleman mounted on a prancing Steed, riding to and fro: The *Rabbit* taking him for a *Centaur*, concluded it was the ravenous Creature he had heard of, and went up and down the Forest, telling to all he met, with a timorous Voice, that he had seen the common Enemy. The Alarm was so expeditiously spread abroad, and related with so much assurance, that no one doubted the certainty of it. Whilst they lay under this Apprehension, a *Deer* and
some

some *Rabbets*, who had hid themselves in a Thicket, discover'd through the Leaves and Branches thereof, that this young Gentleman was very intent upon the Managing his Horse, obliging him to make Caracols, and graciously turning him backward and forward: And so immediately all concluded, that he intended them no Harm. They took Heart upon't, came out of their Fort, approach'd towards him, and view'd him, and upon farther Experience, admir'd his good Mien and Grace. At length One of the gravest *Rabbets*, thus address'd himself to the whole Company: *Alas! What Fools are we to startle and shrink under the Impression of panick Terrors, through Surprise and Mistake; for this Creature, by reason of his agreeable Presence, and his Majestick Air, deserves to be Reverenc'd and Ador'd, rather than Fear'd.*

THE MORAL.

The chief Intent of this Fable, is to expose the Folly and Vanity of our Surprizes and Mistakes, in a thousand Instances of the same Quality. Do not we daily fly into Transports of vain Hopes, ridiculous Fears, extravagant Wishes, and Desires, judging of Objects by false Lights and Appearances only, without making a true estimate of the Truth and Reason of them? Moreover, the Fear of any future Misfortune is so natural to all human Minds, that One Man in a Fright is capable of Alarming a whole Town. And finally, if we will allow ourselves Time to consider deliberately, and hearken to the Dictates of Reason, we shall often times fall in Love with what at first Sight Scar'd us.

We have but too many lewd, profligate, and seditious Men amongst us of these Beasts Humour,
who

who prompted by the execrable and diabolical Passion, Envy, (not being able to suffer any thing above them) rove from Place to Place, exclaiming against Sovereignty and Power; they represent the Name of a King, or Monarch, among the weak and ignorant Rabble, as something Monstrous and Formidable. You would think by their Report, that he hath Teeth, and Claws to worry and swallow up all that come nigh him; that other People's Miseries are the delight of his Soul; and that his most noble Qualities tend only to deprive his Subjects of the common Air to breath in; or to furnish them by eating their Viſuals, as the *Harpies* did *Phineus*, King of *Arcadia*. The Description they give of his Aspect is no less Prodigious, than that of a *Cyclop*, a monstrous Giant that devours Men, and would fain perswade the World, that he, like *Caligula*, continually holds up a Club in his Hand, to let it fall upon the first he meets.

Nevertheless, if we are not daunted by their wicked Devices, but can with Courage advance towards his sacred Majesty, nothing can be imagin'd more Meek, Affable, and Gentle than we shall find him; his Good-Nature encourages those, who before were ready to shrink with Fear; his sweet Words charm the Hearts of the most stubborn and froward; his Majestick Gate, his Complaisance, and Courtesy, his kind Promises, and Liberalities, insensibly gain the good Affections of all Men. In one Word, if a loyal Subject has any Thing, or Person to fear, it is not the King, but for his Majesty's most sacred Person.

Notwithstanding these Reasons have so great a Truth in them, and founded upon such warrantable Grounds, they'll never be sufficient to perswade a Multitude of sensual Reprobates, addicted to
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Libertinism, but that those, who have any Authority over the rest, either on Account of their Birth, or Employments, are Scourges invented for the Terror and Punishment of Mankind. They look upon Magistrates, who are the Ministers of Royal Authority, as Persons who continually hold a Hatchet, or drawn Sword in their Hand, ready to execute the Unfortunate : But were it not for them, Robberies and Murders would be no less frequent in Cities, than Woods ; there would be no safety for the Husbandman in his Cottage, nor would Children be secure even upon their Mother's Laps.

Whenever Soldiers are to be punished for their Villanies, Violence, Pillage, or Extortion, which they are too often guilty of, they immediately give out, that their Captains are a continual Plague and Torment to them ; that nothing can be so Cruel, so Inhuman, or Incompassionate, as they are ; tho' in Reality the Officers have no other Intentions, than to have the military Discipline observ'd, and to banish from their Camp all Injustice, Disorder, and Confusion.

'Tis true, the King is Superior to his People, but his Power never was intended to Oppress them ; and when he considers, that God hath appointed him to be King, more for the Sake of his People, than of himself, whose Duty it is to render them Good and Happy, we shall find that he seldom assumes all the Authority he might in Justice claim, but limits his own Power, according to the Bounds that are prescribed to a good Christian. Moreover, as a good King hath no separate Interest from that of making his Subjects happy, whatsoever they allow him to render him more Powerful, redounds upon themselves Threelfold. For is it not that very Power that defends them,

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and their Country, when a War breaks out ; that advances their Glory by overcoming their Enemies Abroad, and makes them taste and enjoy the Fruits of Peace and Victory at Home ; securing them from Fraud, Violence, and Injury ; by inflicting Punishment upon the Delinquents ? Is it not that same Power, that is continually watching over the Welfare of the Publick, and providing for their Security ? Is it not that same Power, that enforces the Execution of the Laws, maintains the publick Tranquility, by keeping the Hands of the Factious ty'd up ; suppressing Extravagance, Luxury, and Pride, and infusing into the People a Submission to the Laws, a Respect to itself, and a due Reverence to the true Worship of God.

If there be any Reasons, that may seem first to have given Rise, and now to strengthen that Apprehension concerning Kings, in the Minds of Men of weak Understanding, who love to indulge those superstitious Fears, and groundless Scruples, it is perhaps, that they have heard say, that formerly the Name of Kings was become Odious, and had been Banish'd out of the *Roman Empire* ; because *Tarquin* had, by his Lasciviousness, Arrogance, and Cruelty, chang'd his Regal Authority into intolerable Tyranny. Or, that the Obscenity of *Rodoric* had occasion'd the Expulsion of the Kings of the *Goths* out of *Spain*, where the *Miralmomins* came out of *Africa* to take their Places : Or perhaps, because *Basilus*, Great Duke of *Moscovy*, had by the Sword and Halter destroyed the greatest Part of his Subjects, prostituted to his, and his Army's Lust, the most virtuous Women ; and imbru'd his Hands in the Blood of some of his own Family. Indeed such Princes are terrible to human Nature, and seem to have been

born in, or sent into a Nation to lay waste and turn it upside down. But, God be prais'd, Heaven hath secured these Kingdoms from such Monsters: Our Kings are far from making any Incurfions upon our Liberties; first submit themselves to our Laws, and then command 'em to be observ'd by their Subjects; they prescribe to themselves a regular and pious Way of Living, and that may and ought to serve as a Pattern for the Subject. The good Education, which they receive in their tender Years, renders them Strangers to Oppression and Injustice; their sweet Behaviour, Probity, and Moderation, the true Sources of Happiness and Prosperity; discountenance Violence, Lewdness and Luxury, the Parents of all well meaning Subjects Troubles and Sorrow.

It is also very true, that God speaking to Samuel, who in the Name of the *Israelites* Pray'd *Unto the Lord to give them a King, that might govern and judge them like other Nations*, seem'd to discourage them by these severe Menaces, *1 Sam. Chap. 8. ver. 10, &c. And Samuel told all the words of the Lord unto the People that asked for a King; and he said, this will be the manner of the King that shall reign over you: He will take your Sons and appoint them for himself, for his Chariots, and to be his Horse-men, and some shall run before his Chariots; and he will appoint him Captains over thousands, and Captains over fifties, and will set them to ear his Ground, and to reap his Harvest, and to make his Instruments of War, and Instruments of his Chariots. And he will take your Daughters to be Confectionaries, and to be Cooks, and to be Bakers. And he will take your Fields, and your Vine yards, and your Olive-yards, even the best of them, and give them to his Servants. And he will take the tenth of your Seed, and of your Vine-*

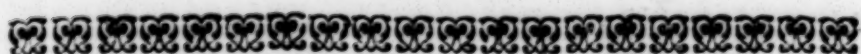
Vine-yards, and give to his Officers, and to his Servants. And he will take your Men-servants, and your Maid servants, &c.

Nevertheless, It is not that God did not approve of Monarchical Government over his People, which he readily granted to *Samuel*, saying in the next Chapter, ver. 16. *To morrow, about this time, I will send thee a Man out of the Land of Benjamin, and thou shalt anoint him to be Captain over my People Israel, that he may save my People out of the Hand of the Philistines: for I have look'd upon my People, because their Cry is come unto me: But because he forelaw, that from their Seed should spring up Kings, so violent and profligate, that they would not only abuse their Authority and Power over his People, but grow to such a degree of Licentiousness, Haughtiness, and Pride, that he himself should become an unknown God to them; and that after they had given themselves up to Impiety, they would assume a Tyrannical Power, and support it by Acts of notable Oppression and Injustice. This Truth plainly appears by the severe Sentence, which he pronounc'd against King *Abab*, and his cruel Consort *Jezebel*, who caus'd *Naboth* to be Stone'd to Death, that they might take Possession of his Vine-yard; 1 Kings, Chap. 21. v. 19. And thou shalt speak unto him, saying, thus saith the Lord, hast thou Killed, and also taken Possession? And thou shalt speak unto him, saying, thus saith the Lord, In the Place where Dogs licked the Blood of *Naboth*, shall Dogs lick thy Blood, even thine. And Ver. 23. And of *Jezebel* also spake the Lord, saying, the Dogs shall eat *Jezebel* by the Wall of *Jezreel*.*

But to conclude, We read almost in every Page of the Holy Writ of the Favours and Blessings, that God bestows upon good Kings, and just Rulers,

who prove the Fathers of their Subjects, and the Promoters of his divine Law ; and more particularly upon *David, who was a Man after God's own Heart*. But it would be Loss of Time, to say any more in Favour of Monarchy ; since it is obvious to every Body, that it has always pass'd, both in the Minds and Writings of the best Politicians, and soundest Philosophers, for the most Noble, the most Useful, and the most Reasonable of all Governments.





CHAPTER XXV.

That there ought to be kept a due Medium, in the Government of States, and Families.

A Young Statuary, just out of his Time, would needs undertake to try his Skill upon a Piece of *Marble* ; and tho' incapable of Perfecting what he had Undertaken, had yet the Vanity to Think, that no Man could better finish that Piece of Work, than Himself. His Father Carving a small Statue in the same Shop, had Leisure nicely to observe his Son's Mistakes ; and wou'd willingly have Convinc'd him, that he ne'er would make a great Proficient in his Art, unless he had a due Regard to Proportion, which in that Business, ought especially to be observ'd. The young Man however persisted in his usual Methods, using his Chisel without Art or Rule. At last, after much Labour, having finish'd young *Phaeton's* Statue, he found it so Deform'd and Shapeless, that even Himself cou'd not bear the Sight of it. One Day he thus bespoke it : *Ungrateful Block ! How ill thou hast requited my Trouble ! near six Months have I neglected all other Business to Polish Thee ; and yet after all my Labour, thou resemblest more a Monster than the Person I intended thee for. Thy Nose is too Large, thy Mouth's too Wide, thy Fore-head too Narrow, thy Arms too Slender, and thy Hands too Long, thy Belly's too Big, and thy Legs strangely Crooked.* The Statue then opening his Splay-Mouth thus reply'd ; *It is not owing to Me that I look no better ; the Marble was well chosen and of a good Vein ; and I can tell you, had you*

you not rejected the good Advice of that old Workman, if my Shape had not been altogether Perfect, at least it would have been more tolerable than now it is. In one Word, shall I tell you, from whence my Deformity, and your Errors proceeds. You have chipp'd too much off one Side of me, and left too much on the other.

The M O R A L.

From this Fable we may learn, that when a Man has not Judgment enough of his own to direct him, he ought to take Advice from a Person more skillful and experienc'd than himself. And let a Man be never so positive a Fool, he must when thoroughly sensible of his Folly, be ashamed of it. The Misfortunes that occur in the Education of a young Prince proceed from this, that the Person entrusted with him, is either too Severe, or Remiss in his Duty.

We commonly see, that in the Government of a State, the Management of a Family, the Conduct of an Army, and a Prince's Education, whatever Miscarriages happen in any of these, must take their Rise from hence. For Instance, if you give the Reins to a head-strong People, you shew them the ready way to Rebellion; if you abridge them of their Priviledges and Liberties, you exasperate and enrage them; and even your too close Restraint, will be the ready Way to make them break thro' all Laws, how Just soever.

Again, If in a Family a Man abuse his Wife, and is too severe in correcting his Children, if he Lords over his Servants, and uses them as Slaves; the Inconveniency attending this, will be altogether as great, as though he had suffer'd them to be their own Masters.

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Again, If military Discipline be used with too much Rigour, it generally happens, that either whole Troops revolt, or by their Mutinies, at least, put their Commander's Lives in Danger: But if on the Contrary, the General suffer Robbery, and Free-booting to go unpunish'd, nay if he should not severely chastise the Mutineers, there would be nothing in his Army, but Quarrels and Disorder.

And as to the Education of a young Prince, if the Governor indulge him too far, he will then run into all manner of Extravagances: But if he keeps too strict a Hand over him, and thinks to manage him by Severity and Ill-nature, no doubt but he will find proper Means to free himself, and do as he pleases, without Restriction.

If it be ask'd, What that Medium is, which must prevent that Disorder in these Cases? I answer, that it depends upon the Prudence of the Person that has the Management of them. It is requisite, that he know well the Persons under his Care: And as a Pilot ought to know those Trade-Winds, which from Time to Time agitate that Part of the Sea, thro' which he must sail, and know where those Rocks and Shelves are, that may obstruct his Passage, for the better Preservation of his Vessel; Even so it becomes an able Minister of State, a General of an Army, a Master of a Family, or Tutor of a Prince, perfectly to understand the Dispositions of those, whom they have the Care of; in order to manage them with that Exactness, that there shall be no Occasion of a Spur, where a skillful Turn of the Hand only, and dexterous Management of the Reins will suffice.

Terence gives us an Instance of a Father that had two Sons; One of which being streighten'd in his Allowance, turn'd Debauchee. Again, the Person

son which educated the other, giving way sometimes to his Humour, which requir'd some little Liberties, more than Ordinary, made him a fine Gentleman.

For which Reason, the divine *Plato* seeing the Difficulty attending a Prince's Education, thought no single Person fit for it; but wou'd have four employ'd in that Office. One of which was to instill into Him the Principles of Wisdom, the other of Justice, the Third of Temperance, and the Fourth Courage: So that whenever he might have Occasion to make use of any one of These, he shou'd have a Master with him, that profess'd nothing but That.

How often have we seen Armies Ruin'd by Luxury? For Instance, that of *Hannibal* before *Capua*; on the other side, we have known them mutiny and desert for Want of Pay and Provision. The *Swiss* Army before *Dijon*, in the Time of *Lewis the Twelfth*, has given sufficient Evidence of it, as well as that of the *Spaniards*, in the first Wars in *Flanders*; who mutining for Want of Pay took Possession of *Anvers*, and by their Plundering almost Ruin'd that City. It is upon these Occasions that the Commander is often at a Loss, his Prudence alone being not sufficient to change their Temper, and reduce the Mutineers to Reason which have none.

Pericles never arm'd himself to Command in Chief, but he would say to himself, *Take Heed, Pericles, after what manner thou Behavest thyself to a Free-People, the Grecians, nay, the Athenian Citizens, the Flower of all Greece.* That is, observe and respect all their Merit that you are to Command, but in such a manner, that they may take no Advantage against thee, or think all Licence tolerable on account of their Nobility: But
still

still thou must make a Distinction between those Free-Souldiers and Mercenaries : Somewhat thou must allow to their Valour, to their Nation, Country, and Birth ; but yet do not bate any Part of that Authority which belongs to a General, nor suffer that good Opinion which they have of themselves to do any Hurt in the Army. Sometimes Chastise, Pardon often, Pardon a little and often Chastise ; without giving too much to Anger, or inclining too much to Mercy. The Time, Place, and Occurrences will be a sufficient Direction to thee.

As we find that one Stroke of the Chisel too much upon the Statue is sufficient to render it Deform'd, and that to leave but the smallest Particle of Matter, where it ought to be cut off, will render it Disagreeable : So to refuse a People that Liberty which ought to be granted, or easily to grant them what with Threats should be denied them, is the ready way to disturb the Republick.

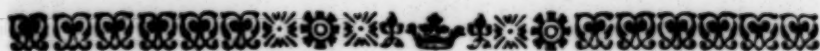
We should use the same Discipline in an Army, that we do in the Education of a Prince ; of both which the Humour and Inclination are to be consulted : And since there are Armies so well Disciplin'd, and which have such an implicate Faith on their General, that in a manner they want no other Conduct but their own ; such was that of *Iphicrates*, of which the youngest Souldiers, before the Battle and in the Rout, could array themselves as well as if they had been led by the Hand of their Officer : And that there are also Princes so well Born, that their own Behaviour doth preserve them from Vice, Flatterers and Backbiters daring not come near them ; those who have the Charge of them have nothing to do, but to shew them the Methods they are to use, and they will pursue them with Chearfulness.

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But if the Temper of the Youth be such, as we must work upon't as on Marble, the Matter in itself is precious : And if we can find a good Hand, that can artfully use his Chisel, and pare-off the Superfluities of the Marble, under which the Form is conceal'd, no Doubt but the Artificer will make an excellent Piece of it : If on the other Hand, the Statuary has neither Art, nor Experience, that precious Matter entrusted to him will be ruin'd by his own Hand, and the whole Work deform'd and ridiculous.





CHAPTER XXVII.

That we should not make Use of Fashions that are Troublesome.

A Young Gentleman, just alighted from a fine prancing Steed, neglected to take-off his blue Velvet brocaded Saddle, which the Horse observing, elate with Pride, would often toss back his Head, to view his rich Furniture, whose splendid Appearance was very prevalent in attracting his wondering Sight. But as he rambled about, from one Place to another, exulting in the Liberty which was allow'd him, by chance he met two Asses and a Horse returning from Market, and cover'd with old Sacks, which supply'd 'em in the Room of Saddles. No sooner had he beheld them, thus meanly Equipp'd, but he presently began to deride and banter them; not that he level'd his Drollery at their Sacks, but principally at their long untrimm'd Tails, which seemingly were quite stiffen'd with Dirt, and all manner of Nastiness. *Tell me, I pray you, says he, what are your Thoughts, and what is your Design: Do you wear those Tails to cleanse and sweep-off the Filth of the Earth?* We acquiesce, nay even bless ourselves in our Condition, reply'd one of the Asses, in that we are not charg'd with any other Burden all the rest of the Day. For my part, said the Other, I think my self abundantly Happy, in that we shall shortly expatiate in a Field, where is a plentiful Crop of Thistles, so that we shall find a glorious Repast. *Poor Brutes* reply'd the Horse, *with a haughty Air, how sordid and grovelling are*

*your Thoughts, and how contemptible do you appear, even in the Height of your Ambition; and having for some time thus diverted himself at their Expence, he begun to display some of his frolicksome Motions. In the mean time his violent Exercise, and the sultry Heat of the Sun beginning to warm him more than ordinary, he was oblig'd to endeavour to shake-off his Saddle, whose Weight now incommoded him; but what still aggravated his Misfortunes was, that the Flies assailing him, the Shortness of his Tail, render'd him almost incapable of driving-off the Enemy. The Asses, who were Eye-witnesses to all this his Disorder, could not chuse but be sensible of some inward Satisfaction, and thus said to one another: *If Nature has cast us in a courser Mould, yet still are we exempted from those Inconveniences which arise from Grandeur and Finery, and make the best Advantage of those Gifts, which she has been kindly pleas'd to assign us.**

The M O R A L.

We might gather from hence, that Vanity has in it this peculiar Quality, that it always loves to be its own Admirer. That it is not without some Regret, that we wear any thing contrary to the Fashion, how conducive soever it may be to our private Interest to oppose it. That a Person in an humble Sphere cannot frame to himself any true sublime Idea's. And that in fine, to appear A-la-Mode often renders us obnoxious to insupportable Disasters.

'Tis impossible to curtail any, even the least Part of those Things, which the dadal Hand of Nature has given us, without incurring some Disadvantage by the Loss. And tho' in the Imposition
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tion of any rich and valuable Load, a Person might explore his utmost Abilities before he makes an open Declaration, that his Spirits sink and languish; yet unwillingly must he, in the End, submit to the Sensation of Pain, and cry out by Compulsion, that the Weight is intolerable.

'Tis to be confess'd, that Nature, in completing our Form, has made use of different Pieces, the Alteration of which is lodg'd in the Breast of Man; whose Dexterity might so adapt and dispose of them, as that they may seemingly be more Comely, or less Inconvenient. However, he ought to prescribe to himself such Bounds, as that whilst he studies to render himself more considerable to others, he might at the same time be guarded from any subsequent Pain, or Danger.

I would very willingly allow, that on Days set a-part for any solemn Ceremony, Persons should make a very handsom Appearance, to make the Celebration the more conspicuous: But however, was this Splendor still to be continu'd, it would not only be Disagreeable, but even Impertinent.

Who can forbear Criticizing on the Ladies of the Court, who before they present themselves at a Ball, so nicely adjust every Part, and put themselves into so exact a Frame, as that to maintain the regular Uniformity of their Posture, their Neck or Head must not be allow'd their requisite Motions? But still this Remark will appear light and trivial, if we consider their streight High-heel Shoes, whose pinching Sides they bear contentedly, and for Fear of dis-figuring any handsom Quarter, will even contract their Feet; so that to favour the Beauty of these their senseless Tormentors, they themselves, Stoicks like, will become Insensible.

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'Tis strange how Man, who by Nature is a Free-Agent, should tamely submit to any such Constraint. 'Tis true, the Women of *China* have Feet of a wonderful round Shape, but then this is owing to the Artifice and Invention of their Parents, who to prevent their future Gossiping and Rambling abroad, make use of this Method from their Infancy of forcing their Feet from the natural Growth, so that they cannot well be addicted to such shameful Customs: Which is just as if one should clip the Wings of a Bird, to abridge him of his usual Liberty of sporting in the Air.

Let any one but consider, whither many of those superfluous Ornaments, with which Men and Women long since have, and do still beautify and set themselves off, are not attended with great Inconveniences. Those Powders, which give a new Colour and Delicacy to the Hair, are often the Causes from whence many Distempers in the Head derive their Birth. And those, who before they go to Bed, buckle their Hair up under Caps, take more Pains and Trouble to gratify their Fancies in this particular, than perhaps they would easily undergo to promote either the Good of their Religion, or Country.

But such is the fatal Consequence of those Essences and Perfumes, which Women make use of, and such the Effect of Paint, with whose borrow'd Lustre they endeavour to heighten and improve their Charms, that whilst they would fain make Art surpass Nature, and add Graces to Youth, the former untimely feels a Decay, and the latter, thro' the hasty Advances of Old Age, laments its setting Glories, before they have scarce shone in their meridian Brightness. But what shall we say of that White and Red, with whose blended Colours they now so bedaub and
plaster

plaister their Faces, that those that are Modest are even touch'd with Concern. This unreasonable way of spoiling the Tincture of the Skin, does it not directly tend towards the destroying, in a short time, their best and most valuable Gift of Nature? I remember, that when I was at *Paris* lately, I presum'd to tell a young Lady, who had an admirable fine Skin, That she entirely ruin'd it by Painting it over with Red. Her Answer to me was, That unless she constantly observ'd that Practice, she should look like a dead Person, when in Company with Ladies of a more brisk and rosie Complexion.

And what can be said of those Girls, whom we very often see labouring under Consumptions, and several other Diseases, occasion'd by going with their Breasts too openly expos'd? Perhaps some one will tell me, that there are Countries in which they go almost Naked, tho' their Climate be of an equal Temper with ours. To which I answer, that their Constitutions are quite different, and that they are inur'd to the Cold by the Exercise which they ordinarily accustom themselves to; just as those People are, who are born under the Frozen *North*. Let the Case be how it will, 'tis very obvious, that many Distempers, which shorten the Thread of human Life, take their Origin from a stupid Compliance with such reigning *Fashions*.

Was it not to chime in with the common Madness of the Times, Who would be so besotted, as to suffer his Head over the Steams of boiling Water, on purpose to make his Hair resemble the modish Tresses of a Perriwig? The *Greeks* and *Romans* had no Regard at all to Curiosities of this Nature, tho' doubtless the wearing of their Locks, equally affected their Heads, as it does ours, laying aside the use of artificial Means. By their Medals
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and Monuments of Antiquity we might discover, that their Ears were naked to the Violences of the Air ; so that what now-a-days is look'd on as detracting from the Comeliness of the Face, was amongst them applauded as superlatively Beautiful.

Such now is the growing Pride and Folly of the Age, that 'tis become a Matter of Wonder, how Persons can spare their own Skin, and any longer forbear from searing their Chins, or Cheeks ; whilst they make a Vacancy for brilliant Pearls and Diamonds, conformable to the Fashion of the *Indian* Ladies. There are those amongst 'em, who paint the White of their Eyes with an azure Colour, and some wear Rings in their Noses, after the same manner as Pendants in their Ears. The *Turkish* Ladies have a prevailing Custom amongst them, of Checquering themselves with divers Colours, on the Day appointed for their Nuptials.

It would be a very pleasant Novelty to us, to see any of our Ladies so diversify'd, as was once the Governour's of *Loqua* in *Hungary*, when *Coleniche* made his unexpected Entry into that City, and slew her Husband on the First Day of their Marriage. Her Hair was dy'd with Purple, her Eye-brows were stain'd over with Black, her Hands and Nails were Red, and all the rest of her Body was of what they term an *Isabella* Colour.

But to inspect a little into other Vanities : Of what Importance and Service to young Girls is that great Care, which is taken to make them hold up their Heads, and grow Strait ; 'tis certain that those Wires, which they are so closely Brac'd with, cause continual Pains, by pressing upon the Stomach and other Parts, which in Process of Time very often breeds Consumptions ; besides that, generally such an unusual Precaution renders

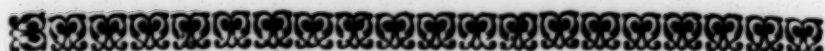
renders them more Deform'd, than Nature at first by Accident produc'd them. The only Comfort that supports, and makes them bear-up with Patience under such Tyranny, is, the Hope which they harbour of having their Shape by this means corrected, and of becoming for the future the more Agreeable. But should you lay such severe Obligations on a Country-Boy, or Girl, they would think themselves more unkindly treated, than if you denied 'em the free Toleration of taking their Food, or pursuing their innocent Diversions.

Before we draw towards a Conclusion, 'twill not be amiss to take Notice of one extravagant *Fashion*, which for some time has been very predominant amongst the Female Sex, altho' prejudicial to themselves and others: Yet still the Fancy is so taking with their Humours, and has gotten such an absolute sway over them, that it extends it self to their Children, how Young soever, and even to their very Servants. The Mode which I am about to exclaim against is, the wearing of those wide circular Machines under their Petticoats, to make them wave and spread their floating Sides to the Wind like the Sail of a Ship. These go by the Names of *Hoop-petticoats*, with which one might see Houses and Streets so fill'd up, that they obstruct a free Passage. A Man cannot meet any of them without inevitable Hurt to his Shins; nay 'tis even impossible to obviate the Danger, tho' the Party that threatens him, would gladly be disengag'd. One ought to give Place where-ever they pass, for fear of Justling and Supplanting one another. The Ladies very much admire one another in this Dress at a Distance, but they are debarr'd the Priviledge of a near Approach, unless a wide and requisite Space be allow'd them. When they take Coach, there is an indispensable

Necessity for a Lackey, well Disciplin'd and Tutor'd in the Method of settling their Cloaths, enormously stretch'd out by these their monstrous Inventions. If they walk Abroad, and take the Air on the *Park*, it would be very natural to a Stranger to compare, and rank them with Walking *Sugar-Loaves*, with their little white *Peaks* above on their Heads, and their *Hoops*, which take up such a prodigious Round below.

But as this Fashion cumpers and embarrasses those that use it, wheresoever they go, as well as others; so is it also in itself Painful, and the Strokes which it occasions in Walking, which very often imprint their Marks on the Leg, may in time bring those Inconveniences, which might easily be prevented by an Abhorrence and Detestation of such stupid Customs.

We might very justly complain, that some of our *Fashions* are more Dangerous and Ridiculous, and deserve rather to be exploded than those of a more ancient Date, tho' at a transient View to us they may seem more Becoming and Agreeable.



CHAPTER XXVIII.

That the Wicked endeavour in vain to lessen the Reputation of the Virtuous.

THere was a certain Gardener, who got a competent Livelihood by raising Flowers, and especially *Tulips*; he had planted some of every Sort, and used his utmost Industry to bring them to Perfection; and in order to set them off to a greater Advantage, he placed them in the Middle of his Garden, surrounding them with fine *Rose-trees*, which serv'd as a Defence to them; and at the return of the verdant Spring, *Flora* adorn'd them with her most beautiful Ornaments, and checker'd them with such an agreeable Diversity, that the People came from all parts of the City, to admire the wonderful Variety of the Colours, which profuse Nature had bestow'd upon them. But the Visits, which the Ladies had been pleas'd to honour them with, had so elevated their Minds, and flush'd them with such a disdainful Pride, that a rude Blast having unfortunately ruffled the Leaves and Buds of the *Roses*, the *Tulips* impudently began to insult them, as tho' they had been their Inferiours, crying out, *You had just Reason indeed to take upon you here in our Presence; truly we are sorry for the Misfortune which has befallen you, and are moved with Compassion at the deplorable Condition wherein we see you are sunk; but don't vainly imagine, that it was for any intrinsic Worth in your selves, that you were favour'd with a Place so near us, your proper Habitation being in Fields and small Villages; the only de-*

sign of your being planted here, was to over-shadow, and hedge us in; you flourish only to be made the Nose-gays of rural Swains and Chamber-maids, but we are cultivated with the utmost Care, to be placed in the Snowy Breasts of the Fair, and to adorn the Head of a Princess: But a Rose, struggling to give his uneasy Passion Vent, burst the Prison of its tender Bud, and flush'd with a Maiden Blush at the Impudence of his envious Detractor, makes this Reply: Doubtless we are no way inferior to you, and if any thing renders you Praise-worthy, know that it is not your inviting Smell, but your outward Form, which truly is Beautiful; but the Splendor thereof continues but for a Day, and the Evening deprives you both of Life and Comeliness: Moreover, after your Death nothing remains of you but a wither'd Leaf, void of Smell, or to speak more properly, carrying with it a very disagreeable one. Whereas on the contrary, our Sweetness, which remains in us even after Death, is admir'd by Great and Small; and if you will give your self the Trouble to enquire where we are intomb'd, you will find it is in Bags of Satin, and Golden Brocade, and in the magnificent Beds of Princes, and the most august Emperors, but your useless Leaves are interr'd in Dung-hills, and cast into the Mire of the Streets.

THE MORAL.

This Fable teacheth us, First that there is no Trade whatsoever, which will not bring in a sufficient Maintenance, to a diligent and careful Master. Secondly, that nothing puffeth-up a Person so much as Beauty. Thirdly, that a Vain-glorious Man cannot bear to hear another Prais'd in his Presence. Fourthly, that by Disdaining others, we forfeit all the Respect due to ourselves. Fifthly, that

that when we find our selves very much lessen'd by Slander, we ought in Honour to stand up in our own Vindication.

Fire can easily warm Water, and by that means the Heat alters its Nature ; but it is out of the Power of Vice to destroy Virtue, altho' it be her Enemy ; nay, on the contrary, all the Methods, which a malicious Man makes use of against a righteous Person, serve only to enhance his Merits, and render his Virtue more conspicuous ; so that Obloquy, Scorn, and Calumny, which are the chief Instruments he makes use of to defame him, makes his Name far more illustrious, by giving him an Opportunity of manifesting to the World his great Modesty and Patience.

We daily see, that thro' a depraved and unreasonable Humour, the Illiterate under-value those, who have made a laudable Progress in the Arts and Sciences : The Coward bears an irreconcilable Hatred to Men of Spirit ; and those who have been brought up in a profligate Course, entertain an especial Aversion against others, whose good Qualifications, cultivated by a liberal Education, have prov'd a continual Guard to them against all vicious Inducements. Shame and Time would prevail more with us than all the Reasons that can be alledg'd, and would correct those Vices, which are almost grown habitual to us, by a frequent Practice, if we would follow the Dictates, and pursue the just Sentiments of our Consciences.

It is observable, that our modern Fops, who are ignorant of every thing, but Dressing after the *Fashion*, speak contemptibly, thro' their own Defects, when they fall into a Discourse upon any great Subject ; and make it their chief Study to lessen and vilify those noble and generous Actions, which they are incapable of imitating : But had they

they the Sense and Ingenuity to consider, that while they think to revile others, they debase themselves to a far greater Degree, I'm well assur'd they would alter their Behaviour, and begin to act quite contrary; for they would easily discern, that all their base and ungenerous Raillery was thrown away to no Effect, and that the wise and understanding part of Mankind, whom they strike at, judiciously retort their Blows upon them by a single Word; or if they keep Silence, they tacitly give them the Lye, by Actions worthy of the Virtue, and the Wisdom which they make publick Profession of: An ingenious Man confounds a Fool with a Glance of his Eye, and a Coward cannot stand against a brave Champion, who daily gives new Proofs of his Valour.

Not but that there are some, who if they set apart some Hours for their Diversion, nevertheless keep their Affairs in good order, and tho' in the Winter they may spend a few Days in the agreeable Conversation of their Friends, yet do they employ whole Campaigns in the laborious and dangerous Exercise of War.

Altho' *Surena* was the most beautiful Prince of the *East*, who used to Perfume every Part of his Body; and to render himself more amiable, he frequently Painted his Face; yet this did not prevent his engaging *Crassus*, whom Avarice had caused to advance his Army into the Country of the *Parthians*, or his obtaining over him a Victory, as infamous to the *Romans*, as it was honourable to the *Parthians*.

But lest we should be too tedious; in one Word, all those Persons who have recommended themselves to the World, by their Virtues, and have left behind them a grateful Remembrance of their Lives, either by their Sobriety, Humility and
Con-

Contenance; or by their Clemency, Charity, Friendship, or Courage, these are those beautiful *Roses*, which never lose their sweet Smell, tho' they are entirely faded: On the contrary, the Wicked, the Ignorant, and Malicious resemble those *Tulips* finely diversified with Colours, which wither in a few Days, and leave nothing behind them but an ill Savour, when they have lost the benign Influences of the Sun, and the bounteous Gifts of Nature. *But the Just* (as the Scriptures assures us) *shall be had in everlasting Remembrance*, while the Vicious flourish but for a Moment, and disappear, without leaving to their Posterity any other Tokens of themselves, than the Blemishes and Stains of their Vices.

He that should compare the Emperor *Phocas*, with the Emperor *Basilus*, would undoubtedly joyn a *Rose* with a *Tulip*: The Former heaped up a great Quantity of Corn in the Time of Famine, to exhaust the Substance of his People, by selling it at an extravagant Rate; the Latter, on the contrary, continually gave Largeesses, to lessen the Dearth, and willingly sold the most precious Things in his Kingdom, to support and prolong the Lives of his languishing Subjects.

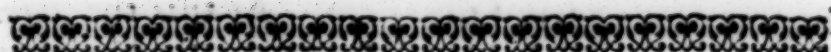
The Duke of *Gueldres* inhumanly shut up his Father in Prison, that he might thereby shorten his Days; whereas young *Talbot*, seeing his Father wounded before the Walls of *Castillon*, would by no Means be perswaded to leave him, being desirous to be intombed with him.

A certain *Pagan* Emperor carried with him the value of Seven Millions of Gold in precious Stones, all his Utensils were of Gold, which he never would suffer to come to his Table Twice: And *James* Count of *Marche*, who was of the House of *Bourbon* and King of *Naples*, took his leave of the World,

World, enter'd *Besanson* (to speak in the Stile of *Oliver de la Marche*) in a Wheel-barrow; he was clothed in a pitiful Garment, made of course Wool-len Cloth, his Head was cover'd with a white Cap, which was tied under his Chin with a String; and lest any thing should be wanting to compleat this Triumph, he lean'd upon an old ragged Pillow, which was more proper for a sick Man in an Hospital, than to support the Head of a *Prince*.



C H A P.



CHAPTER XXIX.

*That the Patronage of Great Men, is necessary
for the Advancement of their Inferiors.*

THE Fable tells us of a large *Elm*, which for many Years had been planted in the Midst of an open Plain; The Passengers and Shepherds, during the Heat of the Day, were wont to repose and refresh themselves under the Shadow of its Branches. It happen'd likewise that a *Crab-tree* stood near it, which had sprung up from some Kernels driven there by the Wind. This worthless Tree bore an implacable Hatred against the *Elm*, because he saw every one was fond of his Shade, whilst himself and his Apples were wholly rejected, and set at nought. However it happen'd, that a young Man very thirsty, and observing the Fruit, which to the Eye seem'd very fine and beautiful, climbing up the Tree gather'd some of them, thinking thereby to quench his Thirst. Scarce was he descended, but the *Crab-tree*, puffed up with this Honour and extraordinary Visit, began thus to insult over the *Elm*: *I do not, says he, entertain my Guests with my Shade only, as you do, neither do I think it enough to make them partake of the Coolness of my Leaves; But I am so hospitable as to procure them real Nourishment, by quenching their Thirst, or satisfying their Hunger.* He had scarce spoke these Words, when the Young-Man, having talled one of the Apples, found it so very Sowre, that he immediately spit it out of his Mouth again, being unable to swallow it; breathing out a Thousand Curses and

Imprecations against the Tree. At this the *Elm*, though with much Modesty, replies in Answer to the Affront he had receiv'd from him: *It must be acknowledg'd, that if your Presents are bad, you still make them with a worse Grace; for my Part I do not vaunt or boast of my Bounty, though I might say, and that without Vanity, that I comfort Passengers more by the Coolness of my hospitable Shade, than you profit them by your wild Apples.*

The M O R A L.

We may learn from this Fable, that Things that are usefess come without any Pains: That Men are often deceiv'd, and mistake Bad for Good: That those who do a small Kindness, contrary to their Custom, and the Bent of their Inclination, are continually bragging and boasting of it; and that a good Turn rather extorted than obtain'd rather disoblige than lays an Obligation on the Receiver.

There is no Doubt but Great Men have many Ways, whereby they are able to prefer their Inferiors; as either by their own special Favours, or by Recommendations: But the Beauty and Ornament of a Benefit lies in the Manner of conferring it. Some there are that temper their Bounties with so much Good-Nature and Chearfulness, that the Value of their Present is doubly improv'd; others have no sooner shed the benign Influence of their Favours upon the Indigent, but they immediately forget it: because by a long and continu'd Habit of doing Good, they take Pleasure in heaping up Benefits upon their Friends and Servants, not thinking that, by so doing, they infinitely oblige the Receivers: From whence we may conclude, that Liberality is inseparably in-

inherent in those that are of a generous Spirit; even as Covetousness and Villany stick like Rust, and leave an indelible stain upon Souls base and sordid. If sometimes the Vanity of these Men makes them put their Hands to their Purse, they do it by knitting the Brow, and Embrace every Opportunity of reproaching and reminding those, whom they have been beneficial to, when they re-assume their Ill-Humour. This Way of obliging might be compar'd to a Stony-Piece of Bread, which a hungry Man is oblig'd to receive, but almost choaks him in the going down.

But to return to our Text: How many do we see, who had still continued in a mean and despicable Condition, had they not been raised by the Support of some Prince or Lord? What need has a Man of good Courage and Experience, more than of one single Word of his General, to advance him to an honourable Post in the Army? All his Words carry Authority with them, and are able to give either Life or Death. Men in high Power and eminent Stations, are like great Trees, which cast a venerable Shade, who can protect when they please, those who stand in need of their Favours, chiefly when they are oppressed with Want, or expos'd to the Storm.

The Favour of a Prince is like a Shield to distressed Gentlemen, and always Guards them against the Rage and Fury of their Creditors or Opposers, who dare not, without running wilfully into Destruction, Arrest either their Persons, or Seize upon their Heritages? Their Houses, if they have committed any Crime, are a Sanctuary to them, and if they are under any Confinement, they obtain their Freedom and Pardon.

I remember to have read of one Instance, mention'd in the History of *Portugal*, which is very

a propos to my present Subject. *Dom Ruis de Sosa* was a Man who was bless'd with more Merit than Fortune. And as his Virtue was obscure and unregarded, he liv'd among a great many Courtiers unknown, and undistinguish'd in the Crowd. One Day seeing King *John* in a very good Humour, he approach'd towards him, and very respectfully acquainted his Majesty, that he had something to communicate to him. Upon this the King giving him the Liberty to speak; *All that I request of your Majesty, says he, for my long Services, is only that they should be gratify'd by a kind Look: I have only Need of that favourable Reception to re-establish my Affairs, and make my self whole again.* The King, as he was Courteous and Obliging, made him a Promise, which he afterwards perform'd.

One Day, the Court being very full, His Majesty call'd him by his Name, and with-drawing in private towards a Window, detain'd him a long Time, Whispering in his Ear with much Familiarity. He continu'd his Favours on for some time longer, but upon a certain Festival he took an Opportunity of manifesting, in a more Publick Manner, his extraordinary Kindness for him. As every One was big with Expectation to see His Majesty, he issued forth out of his Royal Palace Leaning upon his Shoulder; and thus gently crossing the High-Street of *Lisbon*, every Body took it for granted, that *Dom Ruis* had, without Contradiction, the First place in the King's Affections: And accordingly the Project prov'd very Beneficial to him, and got him such Reputation, that a Rich Merchant, who before took but little or no Notice of him, seeing this, furnish'd him with what Goods soever he might have occasion for, either to adorn his House, or set up a magnificent Equipage.

Had

Had *Dom John* been of the same Humour with *Artaxerxes*, who had the least Affection for those he Carels'd most, the Affairs of *Sofa* had not met with such an happy Accommodation, since that lucky Occurrence, and fond Reception, as it would have done him, perhaps no Injury, yet I'm sure 'twould have serv'd him in no stead.

When *Henry the Seventh* of *England* was made sensible, that any of his Courtiers were Impoverish'd, and had Worsted themselves in his Service, he had the Good-Nature and Address to honour him with some Post or other, that might prove very Beneficial to him, and Advance his Fortune without Retrenching his Own. After this manner he gratify'd a certain Courtier, whom he sent with the Order of the *Knight of the Garter*, to *Alphonfus*, Eldest Son of *Ferdinand*, King of *Naples*, from whom he receiv'd a very rich Present. The same Method he us'd in Promoting several other of his Officers, when he thought there was something to be got, if he Shelter'd them with his honourable and royal Shade.

How many poor Gentlemen do we see, as it were Cloyster'd up, and languishing with adverse Fortune, in their mean and rural Habitation, tho' one might have just Reason to expect from their Courage and Experience, noble and great Atchievements, were any Great Person to hold up their Heads above Water? Some perhaps, who languish in Idleness, for fear they should be thought guilty of any Action derogatory from their Birth, would willingly follow some moderate Employment, were they countenanc'd and assisted by the powerful Rays of Greatness. How many unfortunately find themselves oblig'd to remain conceal'd in Obscurity, for fear of exposing the Condition of their Fortune, by a mean and shameful

Ap-

Appearance, tho' perhaps the Memory that some of the most important Offices of State, that once Adorn'd their Family, may be fresh in their Minds? We do not want for Instances of those, who after having for a long Time discharg'd the Duty of an honourable Post in the Army, have been forc'd to carry a Musket on their Shoulders. Let not the Fear that our Favours shall be bury'd in Oblivion, be an Objection against bestowing them: For Men of Honour never can be Ungrateful; besides that, the Benefit is never lost, it being a Virtue and a Delight still remaining in the Conscience of him that obliges. Moreover, in obliging an honest Man, one often-times obliges a Hundred more; who, to preserve the Memory of it, write it on their Heart with everlasting Characters. Parents are careful in instructing their Children in those Obligations they are under to such and such a Family, and at the same time charge them never to forget them.

And since what befalls one Man, may befall every Man, and that both Favourites and Favours are subject to the Vicissitude of Time and Fortune, Who can doubt but the most Powerful may at some time or other stand in Need of the Help and Service of the Meanest? The Learn'd are oftner promoted by the Favour of their Patrons, than by their own Knowledge and Merit. The most Ingenious, Virtuous, and Wise are not always the first or best Rewarded: But rather those, who by good Fortune have happen'd to hit the Humour of a Man in Power, or a good Master, who delighted in pouring their Favours upon them.

The Advancement of Pope *Sixtus the Fifth* is obvious to most Men, those who have wrote of his Life have made no scruple of comparing his first Rise with that of *David*, because he look'd after
a Flock

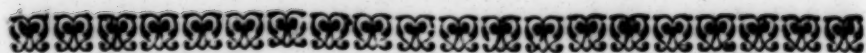
a Flock of Sheep in the Fields. The first Cause of his ensuing Greatness was his happy meeting with the Superior of the Convent of Cordeliers of *Florence*; who taking a liking to him, provided for his Schooling; and afterwards the Cardinal of *Est*, taking Notice of his great Wit, concluded that if he took him into his Protection, he might render him capable of the most important Negotiations. In Effect he procur'd him a Place to Travel into *Spain* with *Boncompagno*, who after that rose to be Cardinal and Pope; and from whence he was no sooner return'd, but in Consideration of his Patron, he was elected General of his Order. That eminent Dignity soon serv'd him as a Foot-step to be made a Cardinal, by the Recommendation of the same Cardinal *Est*, to Pope *Gregory the Thirteenth*, after whose Death he made such a great Interest in the Conclave, that he got him elected sovereign Pontif.

It is therefore very true, that without the Help of some Great Persons, a great many might often be found reduced to the same Extremities with the *Paralitick*, who cry'd every Year before the Pool, *that he had no Body to dip him in*. One might with some Justice compare those great Wits, who for Want of Help continue groveling, and as it were buried in Dirt, to one of those wonderful Machines, artfully fram'd and contrived, but which of it self is unmovable, and unable to produce those extraordinary Effects which were expected, without its being actuated by a Hand that guides it after it is in Motion. Or rather to that precious Matter of which Diamonds and Pearls are form'd, which without the Influence of the Sun, would remain like Drops of Water, or rather Dew, without Splendour, Brightness, and Lustre.

But

But that which should oblige most the Mighty and Powerful of the Age, to interest themselves for the Advancement of their Inferiors is, that a great many of those Persons reduced, and very often unknown, are possessed of the sharpest Wit, a sound Judgment, a good Memory, an agreeable and pleasant Humour, a natural Complaisance, excellent Organs, and of Dispositions so readily prepar'd to receive the most sublime Forms, that one might say, that there's nothing wanting in them, but the sweet Influence of a Protector: Not unlike *Memnon's* Statue, which never spoke without being animated by the Rays of the Sun.





CHAPTER XXX.

That it is better to Pardon an Offender, than, by Punishing him, to Injure our selves.

A Gentleman had a Country-House so commodiously Situated, as to command the whole Country, had not a *Walnut-Tree* obstructed the Prospect. This Tree, it seems, was observ'd to spring out of the Ground the very Day that a certain King obtain'd a signal Victory over his Enemies. Upon this Motive the Grand-Father us'd all the Tenderness and Care imaginable to raise it; and the Father was no less Superstitious and Industrious in bringing it to Perfection: But the Grand Son, without Regard to the Reasons for which his Predecessors had hitherto preserv'd the Tree, was resolv'd to have it Down, and accordingly dispatch'd an Executioner; who, when he had brandish'd his Axe, and was just ready to give the fatal Stroke, was prevail'd upon, by the pathetick Eloquence of the *Walnut Tree*, to retard the Blow. *I desire to know the Reason that they proceed upon, said he, in suffering me to live to this Age, and grow to this prodigious Bulk, and then to bring me to this untimely End? Is it this, that as my Station hath hitherto been more than ordinary eminent and conspicuous, so my Downfal should be the more remarkable and shocking? Let me beg of you to mediate in my Behalf, and to tell my Master, that I acknowledge I am an Obstacle, and that I interrupt his Pleasure in viewing the Country; but that if he'd be pleas'd to put the great and many Services I do him in the Balance against this one and*

small Inconvenience, he would, I presume, find it more than counterpois'd and compensated. Enumerate the Particulars: How my Leaves, when dry, kindle and preserve his Fire. How my Nut-shells are the chief Ingredient in the Composition of a deep Hue. How I amuse and entertain his whole Family, nay his own Table, with my Fruit. That his whole House can't produce one fashionable Piece of Goods, but what derives its Form and Beauty from my Body. Nay, I can safely Swear, that the Temples, and Altars themselves, are illuminated with the Oil that is extracted from me. But after all, if the obstructing the Prospect be all they can object, What occasion is there to apply so desperate a Remedy? I'll be content to resign my Dignity, and will voluntarily divest my self of my Robes and Verdure, rather than lose my Life; let them cut-off my superfluous Branches. This Relation having been made to the Gentleman, together with the Sighs and Tears with which it was first utter'd, made such an Impression upon him, that he solemnly profess'd, that it should continue in Peace as long as he Liv'd; especially considering, how much it would be to his own Advantage.

The M O R A L.

We may learn from hence, that Children don't express their Parents Inclination and Humour in their Conduct, as they do their Features in their Countenance: So far from this, that they most commonly reject what they embraced, and admire what the other detested. That it is the most abstracted Cruelty, to Aggrandize those first, whom we design afterwards for Ruin: That Pleasure ought to give the Wall to Profit. And, lastly, that we ought to be cautious, how we censure Persons

as Fickle and Inconstant, when they alter their Principles, or Resolution; if they are afterwards perswaded, that they are Erroneous, or Prejudicial.

Far be it from me to dispute the Obligation a Prince is under of Punishing Offenders: But at the same Time I'll not scruple to pronounce him Indiscreet, who shall Behead one of his Ministers (tho' he be Convicted) when he is in a Capacity and Inclination to be Beneficial to his Prince and Country, and to make both amends by his future Conduct. Such a rigorous and severe Pursuit of Justice as this, would prove the Ruin of Himself, and his People: No prudent Man would ever revenge Himself of Himself.

I do not deny, but that a Master has almost an Absolute Power over his Servants: That a Father may exert his Authority over a Stubborn and Willful Child; and a Sovereign likewise over a Rebellious and Undutiful Subject: But I'll never be perswaded, that either of them have a Grain of Sense, when, without considering the Advantage that may accrue to them by Conniving at an Error they shall animadvert, and by so doing expose and render themselves destitute and obnoxious. There is not that Antipathy betwixt Justice and Self-Preservation, but that they may come to a very near Interview, nay, be very Familiar. We'll allow a Superiour to put the Demerit of the Delinquent in one Scale, and the bare Supposition of his Good Behaviour for the future in the other, and as the Balance turns to proceed accordingly.

Andrew King of *Hungary* acted, in this Case, like a Man of the most consummate Wisdom and Prudence: Just before he undertook his Expedition, in his own Person, against the Infidels in

Syria, he committed the Care of his Realm to *Baucanez*, as the most Sincere and Faithful of all his Ministers; together with this important Charge, he put in his Hands the most dear and precious Pledge he had in the World, the Person of his Queen. This Princess had a Brother that was passionately in Love with *Baucanez's* Lady, and She, in order to facilitate his Enjoyment of her, without Regard either to her Extract or Quality, so far degraded Her self, as to be their Confident, and to act betwixt them; and, in short, carried on the Intrigue so dexterously, that She prevail'd upon the Lady, within a few Days, to Consent to so indecent an Action. But as Sin always leaves a Sting behind it, *Baucanez's* Wife chang'd Countenance immediately, grew Melancholy, and felt such terrible Convulsions, and pricks of Conscience, that being unable to conceal her Distemper any longer, she threw her self at her Husband's Feet, and made him her Confessor, telling him the whole Mystery, with its Circumstances: How that being Solicited and Importun'd by the Queen, in the Behalf of her Brother, being allur'd with rich Presents, and specious Promises, she at length comply'd, and polluted her Lord's Bed. *Baucanez* upon this Relation was Planet-struck, ran directly to the Queen, first Reproach'd her in very severe Terms, and Stabb'd her to the Heart with his Dagger, thinking her unworthy to survive a Crime of so black a Complexion.

The Breath was scarce out of the Queen's Body, when *Baucanez* took Horse, and rode Post for *Constantinople*, before which City the King and his Army were then Encamp'd. Whither he was no sooner arriv'd, but repairing to His Majesty, he voluntarily declar'd his Attempt upon the Person of the Queen, presenting him with his own Head,
if

if he thought proper to accept of it, as some small Satisfaction for the Loss of his Queen: His Majesty, tho' struck with Terror at the Relation of this outrageous Enterprize, made no other Reply to him than this: *Go, return incessantly to thy Post, and when I return, I'll Absolve thee if Innocent, but if Guilty I'll make an Example of thee: The Infidels, with whom I am going to engage, and the deplorable State of Christendom, touch me more sensibly at present.*

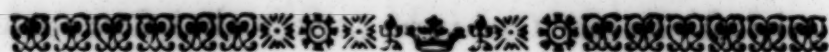
This Prince must certainly have been as absolute a Monarch over his Passions, as over his Subjects; or else he could never have forborn dying his Sword with the Blood of him, who had imbru'd his Hands in the Blood of his Queen. But as he knew Fidelity to be inseparable from *Baucanez*, as he was very well acquainted with his incomparable Prudence and Address in the Management of Affairs; and his superior Genius to maintain Peace and Tranquillity in the Realm, he refrain'd from Revenge.

Mahomet the Second had a mortal Spite against the Bassa *Cachitez*, but however considering his Experience and Skill in Military Affairs, and that he could not well be spar'd, he always behav'd himself very Honourably towards him; did not express the least Resentment in the World, and in this Disguise he carried on Things, till he made himself Master of *Constantinople*, and consequently Emperor of *Greece*. Then, and not till then, he put-off the Mask: For concluding, that he should have little or no Occasion, either of his Advice, or Prowess for the Future, he order'd him to be Beheaded.

Whoever rightly considers the Policy of those Two Princes, cannot help condemning the Conduct of the Emperor *Justin*; who, too uxoriously espou-

espousing the unaccountable and private Grudge of his Consort, at her Instigation call'd Home the Victorious *Narzes* in the Heat of his Conquest, charging him with the infamous Title of Dis-loyal, without considering the Difficulty, or rather the Impossibility he should meet with, to find a General, from whom he might reasonably expect such important Services, both for the Glory and Advancement of his Empire.

Nay, more than this, The Empress following the Dictates of her Passion, wrote a Letter to him in these insulting and aggravating Terms. *How that Nature must certainly have made an egregious Blunder, for she could never have design'd Narzes for a Man: That a Spindle was a properer Instrument for him to handle than a Sword, and that rather than see him want, she her self would employ him in Spinning Woosted among her Maids.* These shocking Provocations and Injuries exasperated him to that degree, that he made no Scruple of Answering her in her own Language, *That he would wind her such an intricate Web, that for her Hearts Blood she should never unravel it.* These Words, as hastily as they were spoken, were follow'd with as prompt an Execution: For Revolting from the Emperor; with those very Arms, with which he had chased the *Goths* out of *Italy*, he introduced the *Lombards*, and in spite of all Opposition made them Masters of it. Thus, not knowing how to govern his Passions, *Justin* lost the most Noble, the most Heroick Soul, that ever warm'd a *Roman* Breast, and with him, all *Italy*.



CHAPTER XXXI.

That no Condition of Life is without Trouble and Uneasiness.

THE Fable tells us, that a *Horse* seeing a Groom entring into the Stable with a Bridle, began to cry out, *How very Unfortunate am I, not to have one Day of Ease allotted me. Yesterday I was Hunting, to Day a Forraging, and to Morrow perhaps I shall be in the Plow.* While he was making these heavy Complaints he spoke to Two *Grey-Hounds* ty'd up near him; *You have Reason,* says he, *I grant to Laugh at my Condition, for you never carry any thing upon your Backs, and even your Coursing is a Pleasure to you.* But one of them reply'd to him after this Manner: *Beating is no more spar'd us than Meat, and what is still more grievous, we are under Confinement for our whole Life: But that Hawk, which you now behold upon the Perch, lives at Ease, and is exceeding Happy; when they carry it abroad, it enjoys its Liberty, and takes the fresh Air at Pleasure; its ordinary Food is Partridge, and if he requires better, it need only be at the Pain to catch it. You are in a grand Mistake,* cries the Bird, *and I pity your Ignorance, for reckoning me happy, who am one of the most miserable Creatures: For whenever I endeavour to rest upon a Tree, the Faulconer checks me severely, and for one Morsel of good, I have twenty of bad Meat: Tet this Usage I should endure patiently, if they did not abuse me, by making me carry a Bell about my Neck. They never fawn upon me, as they do upon their Dogs, neither do they care for me as they do their*
Horses.

Horses. The Groom perceiving the Pleasure and Satisfaction these Creatures took in their Discourse, would not offer to deprive them of the Liberty of making their Complaints; but as soon as they had ended their Dialogue, he set the Saddle upon the *Horse*, and Bridled him.

The M O R A L.

We may learn from this Fable: First, That we naturally have an Aversion to much Trouble. Secondly, That we look upon the Condition of other Men to be preferable to our own. Thirdly, That every one seems in a more particular Manner to be sensible of his own Misfortunes. Fourthly, That Afflictions make us relish Pleasures the better. Fifthly, That it is necessary the Unfortunate should have Liberty to Complain, in order to alleviate their Afflictions.

There is not any one of what Profession soever, that may not properly serve as a Subject to this Fable: For where is the Man that is entirely satisfy'd with his own Condition? *Horace* has very justly observ'd, that the Merchant complains of the Hazards and Fatigues of the Sea; and that he look's upon the Life of a Soldier, as bad as it is, to be much more Honourable. The Soldier, on the Contrary, reduced to Necessity, approves of nothing so much as a Man of Commerce and Business; whose Profits and Advantages, arising from Trade, procure all Conveniencies, and render his Way of Living happy and agreeable. The Citizen is charm'd with the Pleasures of a Country-Life; and the Husbandman, tired with continual Labour, admires nothing so much as the Ease and Satisfaction the City affords. The Courtier laments his servile Flattery and Obsequiousness

quiousness to his Prince, and thinks that his Rewards are not equal to his Deserts. If the Sovereign commits any Part of the Government to his Charge; or if he shews more Respect to one, who has been less Serviceable to him, he still repines and shews his Resentment. If he follows the Court, he is displeas'd with a Life spent in Ease and Luxury, and had rather chuse to pass away his Time in an agreeable Retirement. If he lives at a Distance, he thinks himself as far distant from the Happiness which these enjoy, who sit at the Helm of Government, and embrace the Slavery of the Court. If he is Complemented with any publick Post in the Army, this truly does not hit with his Inclinations; or perhaps is not so high Advanc'd as another, whose Merits, in his Opinion, fall infinitely short of his own. If he has Children, Wars give him continual Uneasiness; If he has none, he reckons them the happiest who have most. If his Wife is Ugly, he Hates her; If Handsom he is Jealous. If she is Extravagant, she will ruin his Family; If Sparing she will disgrace it.

Those also, who are possessed of the highest Offices in the Church are dissatisfied, they could wish for a little more Liberty, and think the Preferments they enjoy are attended with too much Trouble. Those who are imploy'd in the Affairs of the State, and have the Management of the Government in their Hands, are always Murmuring and Uneasy; They can spare no Time to recreate themselves, neither can they be free in Conversation. The Publick's Welfare always employs their Thoughts, and their Charge obliges them to be reserv'd.

The Learned are not always at Ease, but deplore their Unhappiness, and confess, that a too great Application to Study is not only destructive to the

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Brain,

Brain, but renders their Tempers morose, and shortens their Days.

Themistocles quitted pleading at the Bar, for an Office in the Army; and the *Romans* often recreated themselves with both these Kinds of Life. *Dioclesian*, being tired with the Weight and Splendor of a Crown, chang'd his Empire for a poor Village. *Cincinnatus*, who was call'd from the Plow to the Dictator-Ship, afterwards quitted the Senate to follow the Plow. *Zeno*, the Merchant, became a Philosopher. *Aristipes*, from a Philosopher became a Courtier, and *Sylla* from a Prince, a private Person.

'Tis the greatest Default, and Imperfection imaginable in Men, that they should be so wavering in their Affections, and changeable in their Inclinations. What is agreeable to us to Day, displeases us to Morrow, and the next Day perhaps grows insupportable. We always are apt to forget the Blessings and Happiness that attends us, and only reflect upon our Misfortunes, and the Disappointments that we meet with; which encreases our Uneasiness, and enhances our Misery.

Whoever has so great a Desire of taking up Arms, ought to consider seriously the innumerable Hardships and Fatigues he must undergo: for Hunger and Thirst, Perils and Dangers, will be his inseparable Companions: And it may be, when he has pretty well surmounted all these Difficulties, he is not in the least assur'd, that all his Courage and Loyalty, all his Conduct, join'd with Prudence and Judgment, will gain him the Ear of the General, or recommend him to the Affections of his Prince.

Those, on the contrary, who have engag'd in that Profession, seem to make use of the properest Method to ease a discontented Mind, who can
look

look with Calmness and Undisturb'dness upon the Pleasures and Satisfaction, that War deprives them of; and can rejoyce in their Honours and Preferments, without repining at the Pains and Troubles, that necessarily attend them. Besides, what most of all encreases their Happiness, if possible, is when they look upon themselves as the only true Patriots and Defenders of their Country. I shall pass by, in Silence, the Acclamations and Applauses they receive from the People, as a Tribute due to their Merit, after some extraordinary Exploit: Their Friends are pleas'd with their generous Behaviour, their Relations reckon themselves Happy in their Happiness, and Posterity looks upon them as inimitable Examples of Heroick Virtue.

Hence it is, that we shall find, whatever Comparisons we make between the different Professions of Mankind, that they are all checker'd with Pleasure and Pain, Misery and Happiness; and that it is the greatest Folly imaginable, fondly to admire other Men's Enjoyments, and murmur at their Own.

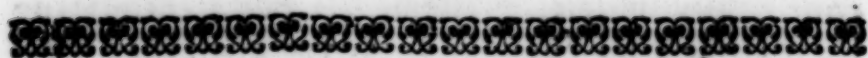
The Man of the Gown perhaps cannot give sufficient Testimony of his Courage, yet he may leave behind him an irreproachable Proof of his Wisdom. If he is not allow'd to live up to the Grandeur and Pomp of a Soldier, he will not suffer these Inconveniences that arise from a numerous Equipage: And if he cannot decide a Quarrel, by the Point of his Sword, yet he can appease it, by the Influence of his Eloquence.

In one Word, We are Daily taught by Experience, that there is no Condition, how Miserable soever and Distress'd, but sometimes has its Intervals of Happiness and Satisfaction; and no Mortal was ever yet so much at Ease, but his Shoe wrung him some-where or other. *St. Austin* con-

firm'd this, when making an Oration before the Emperor *Theodosius*, he ingenuously confess'd, that Beggars themselves, in an humble Cottage, not puffed up with any aspiring Thoughts of Greatness, nor dejected with any mean Opinion of their Low Estate, enjoy'd Themselves more Happily than he Himself.



C H A P.



CHAPTER XXXII.

That we ought to keep our Word, even to an Enemy.

IT happen'd once, that a *Stag* had the Diversion of seeing an extraordinary good Course, between a Brace of *Grey-Hounds* and a *Hare*, as he stood under a Covert upon the Declivity of a little Hill, that had the Command of a very agreeable Prospect over the neighbouring Plain. Many and many Turns had poor *Puss*, and she gave the *Grey-Hounds* as many Baulks and Doublings : But being almost spent, the fleetest and boldest of the Dogs threw himself at her, with too much Precipitation, and by Accident broke one of his Legs. The *Stag* being of a generous and compassionate Mind, and perceiving that the *Hare* had made her Escape ; and that by this Means the poor mournful *Grey-Hound* was left destitute, without his Companion's Assistance, came to him and very courteously offer'd his Service, to carry him upon his Back to the next Town. The *Grey-Hound*, who at first fear'd lest he should have some Design upon him, though in great Distress, seem'd very unwilling to assent to it ; till at last, perswaded by the *Stag's* prevailing Arguments, who gave him his Word he should come to no Harm, he got upon the Back of the stooping *Stag*, and away they trudge along towards the next Village. They had some Talk together upon the Road ; and the *Stag* was got upon this Topick ; *viz.* How happy he, and his whole Fraternity should live, were it not for the Currs, who without any Provocation were
con-

continually molesting them. A *Fox* overhearing their Discourse, began to sneer the *Stag*, for carrying his Enemy upon his Back. *I have no Enemies*, said the *Stag*, *besides the Dogs*, and *this is a Grey-Hound*: *All Grey-Hounds are Dogs*, reply'd the *Fox* and know, that if thou wert in his Disposal, as he is in thine, thou wouldst lament thy self on the Brink of Ruin. This mov'd the *Stag* a little, and he was about to give the *Grey-Hound* a Toss, but remembring the Promise which he had made him; *No matter*, says he, *if his confederate Acquaintance are so ungrateful, as to conspire against me, after so good a Turn, I'll act the defensive Part, but this shall receive no Harm, since I have given him my Word upon't.*

The M O R A L.

The true Sence of this Fable is, First, That rash and inconsiderate Designs generally prove Unfortunate, and by putting our Judgment in a Hurry and Confusion, turn our Undertakings into Disappointments and Miscarriages. Secondly, That a Man of a generous Spirit takes delight in assisting even his inveterate Enemy in Adversity. Thirdly, That in Matter of Friendship, or Trust, we can never be too tender. And finally, that our Behaviour towards our Enemies Friends, or Relations, ought to be manag'd without Breach of Faith, and with a due Regard to the Laws of Honour, Honesty, and good Manners.

To keep one's Word to a conquer'd Enemy, to shew him Mercy, nay to take him into our Protection, is the Excellency of a great Mind, a noble Instance of Generosity, and a certain Indication of the great Progress we have made towards the overcoming of our Passions. There are some particular

ticular Nations, that are more scrupulous in these Points than others ; and wherein are many gallant and heroick Spirits, who think that their Names would ever be blacken'd with Infamy and Disgrace, should they break their Words to their Enemy. Daily Experience furnishes us but with too many Instances of this Kind, in those unhappy Duels, if I may so say, in which it has often been observ'd, that a Gentleman, offended either in his Person, or struck at in his Honour, after having demanded Satisfaction by the Point of his Sword, and disarm'd his Adversary, yet has been so much averse to the Thoughts of Revenge, that upon his Antagonist's begging for his Life, he has not only readily granted it, but help'd him up, stop'd and bound up his Wounds, shelter'd him in his own House, and render'd him all the Service imaginable.

But as I have hitherto endeavour'd to produce shocking Instances, in order to discountenance Vice, or exemplary Ones, to support the Interest of Virtue, so I'll pursue my first Design.

The unhappy Instance of *Sigismund*, King of *Hungaria*, will be sufficient to demonstrate to us how dangerous, not to say base and unjust a Thing it is, for those who, according as Time serves, keep or recede from their Promises. This Prince, it seems, at the Instigation of *Julian* the Pope's Legate, broke the Treaty that had been solemnly concluded between *Bajazet* and him, at a Time he thought he had an Advantage over his Enemy ; and, induced by this Perswasion, he again takes up Arms to be Reveng'd, he said, of the common Foe of the Christians, and that contrary to the Opinion and private Sentiments of *Huniades*, Governor of *Hungaria*. But what was the Event of it ? He lost the Battle, his Army was entirely Routed.

Routed, and the Disposal of his Kingdom lodg'd in the Hands of those *Barbarians*. As to Cardinal *Julian*, who was the Promoter of the Treachery, he was Assassinated, God having permitted he should suffer for his perfidious Advice.

If ever a Prince had a seeming Reason to violate his Word or Promise, prompted by the Hope of being a great Gainer by it, it was *Sextus Pompeius*. His Father had been defeated by *Julius Caesar*, *Augustus's* Uncle, at the Battle of *Pharsalia*; and of all those large Dominions, which *Augustus* and *Marcus Antonius* had possess'd themselves of, he had none left him but *Sicily*. When they were all pretty well reconcil'd, he receiv'd into his Ship, those Two great Commanders, or rather Masters of the World: during the Entertainment he made them, some of his Household-Officers, jealous of his Grandeur, whisper'd him, that, in getting rid of Two Heads, he might recover the Empire, which had been Usurp'd from his Father, whose Death he would Revenge at the same Time. His *Freed-Man*, *Menodorus*, who continually exhorted him to turn his Thoughts upon nothing, but making fresh Additions to his Glory, casting his Eyes upon him in that Instant, extorted this short Answer from him out of his Fidelity, *That Augustus, and M. Antonius, were come upon his Word of Honour, which was dearer to him, and more precious than the Roman Empire.*

I'll say nothing of those remarkable Instances left to us by those Renown'd *Grecians* and *Romans*, so famous for their Faithfulness, in keeping their Words to their Enemies, that when they had been taken Prisoners, and set at Liberty, like one *Regulus*, upon their Word, rather chose to deliver themselves up again into the Hands of their Enemies, and suffer the most cruel Punishments, than

to break, or by any means be deficient in the Performance of it.

I'll take this Opportunity to give the Reader the Rehearsal of a Melancholy Adventure of a late Date, though the Name of the illustrious Lady, I am now speaking of, is at present out of my Memory. One Evening, as she had withdrawn her self into her Chamber, a wounded Person, pursu'd by his Enemies, rush'd in on a sudden, as into an *Asylum*, conjuring her to conceal him, or his Life was lost. The Lady, mov'd with Compassion, promis'd him she would; and accordingly hid him in a private Closet, in one of the Corners of the Room, where she stop'd the running Gore, and bound up his Wounds, which she had scarce finish'd, but those, who had watch'd him in, confusedly enter'd her House, which, by the Lady's Leave, they search'd every where, except the Closet where she had secur'd him.

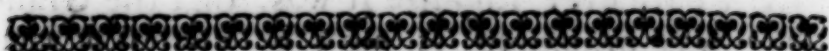
In the mean-while the Body of her dead Son, Stabb'd in three different Places, was brought in, whom the Lady beholding, felt on a sudden a cruel War, between Faithfulness and Revenge, struggling in her Lab'ring Breast: However the Former got the better of it. Unable to utter one single Word, she cast herself upon the Corps, mingling her Tears with his Blood; and when her Grief gave her leave to see the Assassin, *Go thou, O Murderer!* said she to him with more than Female Courage and Virtue, *go Cruel, thou hast took away from me what I counted the dearest in the World; hasten out of my House, since thou didst take it as a Sanctuary, and that I find myself oblig'd to sacrifice my present Vengeance to my Promise: But when once thou art, by my Assistance, in a secure Place, order it so that I may never meet thee again, for I am resolv'd to revenge my irreconcilable Grief, by all*

the Rigour of Justice. After these Words she had him privately conducted where he himself desired to go.

After such an Instance of Generosity and Faithfulness in a Woman's Breast, Can there be any amongst Men so base, as to offer to be Worse than their Words? We have upon Record another Instance of Cardinal *Colonna*, Enemy to Pope *Clement the Seventh*, whom he took Prisoner of War at the taking of *Rome*. As soon as he had him in Possession, he treated him with all the Candour and Courtesy imaginable; and behav'd himself towards the Cardinals his Brethren, though most of them his sworn Enemies, with an unparallell'd Kindness, whom he invited often to his Table, nay paid the Ransom for some of them; and though he had both the Power, and Sword in his Hand, yet he never proceeded to Revenge. Nay, he exceeded all this in that same Encounter: For as some, belonging to the Family of *St. Croix*, had barbarously put his Father to Death, some time before; and as a Lady, very near related to the Murderers, happen'd to fall into his Hands, with her Daughter, to whom she had given a good Education; both the one and the other expected no less than the Loss of their Honour, and to make a shameful Exit by the Hand of the common Hangman; whereas he gave them his Palace for a Refuge, had them waited upon with all the Respect and Honour due to Persons of their Quality, and Ransom'd their Liberty from the *Germans*, at his own Expence: And what is yet more brave and praise-worthy in this his generous Behaviour, is, that he was not at all pre-engaged by his Word of Honour, but that he thought himself always oblig'd, whensoever an Opportunity offer'd itself, to oppose a base Action, or to perform a virtuous One.

By

By whatsoever Impulse it was, that the Grand *Sforce* was prompted, it must be confess'd, that his Generosity is not to be parallell'd. It happen'd that that brave Commander was so dangerously Wounded by *Brandolin*, at the Battle of *Viterbo*, that no one expected his Life: However, after his Recovery, he took by Assault a certain Place defended by *Brandolin*. The first thing he order'd after his Entry was, that *Brandolin's* Life should be sav'd. *Brandolin* expected from that Delay nothing but more terrible Punishments; when *Sforce*, so far from that, sent for him to his own Table, where he extoll'd him for his Valour, and generously declar'd, that he thought it an Honour to be Wounded by him; after this kind and favourable Reception, he loaded him with rich Presents, restored him to his Liberty, and courted his Friendship, as he would have done that of a powerful Prince.



CHAPTER XXXIII.

That one of the greatest Misfortunes, that can befall us, is to be engaged in long and tedious Law-Suits.

WE are told, that the Brutes made an Agreement, amongst themselves, to administer Justice in their Turn. Now it so fell out, that the *Wolf* had a Cause depending when the *Fox* was to sit Chair-man, which was this : *An old Sheep*, he said, *by her last Will*, in order to discharge her Conscience, had appointed him to be Guardian of her *Lambs* : But as it look'd a little Suspicious, on Account of their natural Antipathy, he dispatch'd an Express to Mr. *Reynard*, to inform him of his Case ; and let him know, that if he would but let him carry his Cause this one Time, when it was his own Turn to sit upon the Bench, he would engage to render him Master of all the *Hen-Roosts* in the County. *Very well*, quoth *Reynard* to the Messenger, *my Service to thy Master, and bid him take Care to produce his Witnesses, I'll direct the Jury*. Now Mr. *Plouden* had no more to do, to colour his Injustice, than to bribe two Witnesses, and in order thereunto, he sent for a *Kite*, and a *Vulture*, two Birds of Prey, to whom he promis'd the Garbage of the *Lambs*, as soon as he had them in his Possession. To make short on't, the Plaintiff prov'd the Fact ; now Mr. Chair-man, by way of Form, ask'd the *Lambs* what they had to say for themselves ; for, says he, you see these are *Testes probi & legates* ; the poor Innocents, with Tears in their Eyes answer'd, that their Mother

never

never had any such Design; since, said they, that very same *Wolf*, was continually drawing out some Scheme to promote his concerted Plots against her. The *Wolf* taking hold of these last Words, as detracting from his Character, insisted upon having them punish'd for that malicious Aspersions: But the *Fox*, pretending to do them a great Favour, order'd no more than that, according to their Mother's last Will and Testament, they should remain under the *Wolf's* Tuition.

The M O R A L

We are hereby inform'd, that there is no Nation, how Barbarous soever, but that would be thought to have a special Regard to Justice. That two Villains are always ready to serve one another. That we may judge by the Character of the Testator, what his Testimony will be. And finally, That a Tyrant thinks himself kind to us, if he does not punish according to the utmost extent of his Authority, whenever we come within the Verge, and under the Rod of his arbitrary Power.

Those, in my Opinion, that are perplex'd and involv'd in *Law-Suits*, against their Will, highly deserve our tenderest Pity and Compassion; those that are constrain'd to have Recourse to Justice, to obtain or preserve their own Rights, are really Excusable: But those, who take delight, even at the Expence of their own Rest and Tranquillity, to interrupt and disturb their Neighbours, who sow the Seed of Discord among Relations, who foolishly consume their own Substance, to maintain a Company of sneaking *Bum-Baylies*, crop-Ear'd *Scriv'ners*, or tricking *Pettifoggers*, such Fools as those, I say, merit a more infamous and cruel Punishment, than was ever yet contriv'd amongst Christians.

Lewis

Lewis the Eleventh of *France* found out a new Way to punish a certain eminent Subject of his, that came under the same Predicament with those last mention'd, which was the terminating of all his *Law-suits* in one Day. The Caviller earnestly intreated his Majesty, that he would not bereave him of all his Pleasures at once, but leave him one half Dozen of his Suits, whereby he might divert and employ his contumacious Mind. Without Doubt he was endued with a very odd and fantastical Soul, to place his chief Happiness in what is so Vexatious and Troublesome, and an utter Enemy to Nature.

Sure no Condition in the World bears a nearer Resemblance to Slavery than this : After having suffer'd a thousand Indignities, to be humbl'd and non-suited by a Slave, to be baffl'd and scoffed at by a Counsellor, and oftentimes to cringe and scrape to some pitiful Fellow, much below ourselves, both by Birth and Fortune ; and which is ten thousand Times worse, after so many Fatigues, Anxieties and Expences, to see our Adversary unjustly possess'd with our Effects.

Were all Lawyers Men of Integrity and Honour, doubtless they would pity the Condition of the Unfortunate, who are dejected and impoverish'd for Want of a quick Expedition ; and would out of Charity over-look some of those insignificant Formalities, which keep 'em so long in Suspence. Were they mindful of the Charge they are entrusted with, they would not dare to prefer a little vile Lucre before the Dictates of their own Consciences, or think that a little present Profit can ever be a sufficient Price for those dreadful Calamities, which often descend to latest Posterity.

Let

Let him who would acquire all the good Qualities of an eminent Judge only make these few Reflections ; *viz.* That his Authority was instituted to maintain the Rights and Priviledges of the Republick ; that he is the Source of all the Blessings of human Society ; that the Almighty has been pleas'd to appoint him as his Vice-Gerent, to declare his Will in Favour of the Innocent ; and that his Words, which are lookt upon as an Oracle, are of an equal Weight and Importance with the Sword of a Commander in the Day of Battle.

But alas ! How small is the Number of those, that are desirous of treading in the Steps of that Brave and Generous *Lawyer*, who us'd to tell his Friends, that he was never easy, not even at Table, if any of his Clients were waiting to consult him about Business ? But suppose a Client should be treated with all the Courtesy and Affability imaginable, yet he is more no secur'd than he that undertakes a long and tedious Journey, who has not only the Fatigues and Toils, that generally attend Travellers ; the Injuries of the Air, the Assault of Robbers, and the Treachery of his Host to fear, but also the Infidelity of his own Companions ; so the Person entangl'd in the Law ought to be no less cautious, lest his Attorney, prompted by his own private Interest, should prolong his Cause ; lest his Counsellor, by disguising the Truth, should take a Fee in both Hands ; lest he should meet with a corrupt and mercenary Arbitrator ; and lest, by the Means of base and suborn'd Witnesses, he should wrongfully be depriv'd of his Honour, his Estate, or perhaps his Life.

He that well considers the Practice of the World, will find this Fiction of the *Wolf*, *Fox*, *Kite*, and *Vulture* in the Fable, to be in some Measure the common Case of Mankind. The

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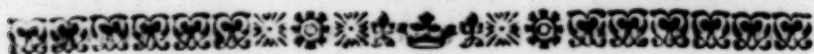
Wolf sets forth the Temper of a fraudulent and bloody Impostor, who brings in a false Charge ; as to the *Fox*, who gives his Assent, in hopes to be gainer by it, to carry on the Plot against the innocent *Lamb*, under false Colours and feign'd Pretences, the same black and impious Designs will often occur to us, when we inspect into the Humours of Men ; whose Minds, intent on the Pursuit of Interest, are as it were mask'd and benighted in the Search after Justice, and I'll leave to the World to determine, whether or no, the Counsel, Jury, and Witnesses were ever in a Conspiracy against the Innocent. As for my Part I should be easily perswaded, that all *Wolves* and *Foxes* do not go upon all Four ; and as for *Vultures* and *Kites*, I mean false, scandalous, profligate, and perjur'd Witnesses, had every one of them a Bell at his Neck, our's might be justly call'd the *Ring*ing Island. The Verdict determines the Cause, but it is the Evidence, true or false, that governs it : We should therefore be very cautious, and duly consider what danger there's in giving too much credit to the Oaths of such Knaves, whose Reward for their undetected Perjury is often left to be the Work of another World ; though they do not always escape unpunish'd in this, as we shall see by the following Instances.

Cambyfes, when he install'd a certain Judge, caus'd his Tribunal to be cover'd with the Skin of his own Father, whom he had sentenc'd to be flay'd, because he had taken Bribes and perverted Justice. We have also another Instance in the Duke of *Ferrara*, who hang'd his Counsellor, because he had promis'd him to free his Highness from a Debt, which he knew to be legally due. As to false Witnesses, we'll give a more full Account of them in the following Lines.

A Grand

A Grand *Visier*, under the Reign of *Acmet*, having been inform'd of the insatiable Avarice of the Governor of *Satalia*, who impudently pilfer'd and impos'd upon the Subjects of the Grand Seigneur, by the Assistance of some vicious Persons, sent a Jew thither with a Silver *Mace-Royal*, beset with precious Stones, to expose it to Sale: The Jew was already offer'd four and twenty Thousand Livres, when this infamous Governor order'd him to be seiz'd as a Thief, and declar'd, that he had stolen that *Mace* from him. This Cheat seem'd the more plausible, because he had hir'd a Goldsmith, who wickedly attested he had made it, and some others most impudently affirm'd, that they had often seen it among his Jewels and most valuable Treasures.

The *Visier* being appriz'd of this, immediately repair'd to the Place, and strictly examin'd the Governor and all his Witnesses, who upon Oath confirm'd what they had said before. Upon which the *Visier*, by moving a little secret Spring, which they had not found out, pull'd out a Paper whereon was inscrib'd the Name of the Person that made it, together with the *Visier's*, to whom it belong'd. These Villains finding all their devilish Stratagems frustrated, and not having one Word to say for themselves, were all together, without Respect to Persons, hang'd in the publick Place of Execution.



CHAPTER XXXIV.

That the true Means to Die well, is to think often on Death.

THere was a certain *Shepherd* and *Shepherdess*, who, after they had for a long Time liv'd very comfortably and happily together, were suddenly separated by Death, which was effected after this Manner; as this incomparable Nymph lay one Day Sleeping upon a green Turf, she was unfortunately stung in her Breast by a *Snake* that lay hid in the Grass, which being Venomous prov'd fatal to her. The *Shepherd* thus bereav'd of his Consort, after many bitter Wailings and Lamentations, erected a Tomb for her at the Foot of a little Hill, which he daily visited and strew'd with *Thyme*, *Violets*, and *Roses*: Besides these funeral Rites, he was so careful in keeping of it neat and clean, that he would not suffer any Animal to approach it, lest thereby it might be disorder'd or polluted. One Day, as it was his daily Practice, he was killing the *Worms*, which came out of the Tomb, when on a sudden he thought he heard some Complaints, to which lending an attentive Ear, he at length perceiv'd a *Worm* addressing himself to him in these Words: *Dear Shepherd, be not so cruel to thy departed Amara, whom thou hast so tenderly loved. Those Worms whom thou treadest upon, thinking thereby to manifest thy Kindness to me, are one Part of my self; and for thy greater Satisfaction lift up this Stone that covers me.* He had no sooner list'd it up, but he saw an innumerable Multitude of

Worms creeping from that once beautiful Face, who said to him very distinctly, *Thyrsis, forget what I have been, and remember that Thyrsis must one Day be what Amaranta already is.* These last Words made such an Impression upon his Mind, that neglecting all worldly Affairs, he turn'd all his Thoughts upon Death, the better to prepare himself for it, and a Life eternal, which was attainable thereby.

The M O R A L.

Though the Thoughts of Death are very terrible and shocking, the very naming of which is apt to chill our Blood and Spirits, and draw a dark Veil over all the Glories of this Life; yet the foregoing Fable does sufficiently evince to us, that none are exempted from it: That it steals privately upon us to surprize us the more. That we still retain some kind Affection for those that are departed, if we had a sincere Love for them when alive. That the most beautiful Body must be made Subject to Corruption, and become the Food of *Worms*. And finally, that the oftner we think on Death, the more familiar will such Thoughts be to us, and less dreadful; as by Custom, Practice and Patience, all Difficulties and Hardships, either of Body or Estate, are made easy to us.

As every single Minute of our Lives brings us nearer to our Death, so we should not let one Moment slip without meditating thereupon, and regulating our Lives according to the result of such serious Meditations, which would effectually prevent our setting a value upon our selves, upon the Account of our Beauty, or any other transitory Accomplishment, since they are all liable to Corruption, and every Particle of our Body must

sooner or later be moulder'd into Dust. No earthly Grandeur should expel these Thoughts, since Death will as certainly attack the Prince as the Peasant, and that no Balsam or Pickles can preserve that which is doom'd to Corruption.

Francis the First Duke of Britanny, finding himself dangerously ill, being then just in the Flower of his Age, thus bespoke his Courtiers, as he lay upon his Death-bed; *My Friends*, says he, *it is not long since you beheld me array'd in Purple Robes, majestically seated on my Throne, reverenc'd by all the Nobles of my Court, and dignify'd with the most pompous Titles of Honour, and Marks of Distinction; and a few Days hence I shall be no more than a Heap of Dust: Therefore I think the most consummate Wisdom in Men, is to think often on that Moment, which puts a Period to this mortal Life, and gives Birth to an eternal One.*

The Emperor *Maximilian* and *Charles the Fifth*, his Grand-Son, were so far from forgetting their latter End, that for a long Time before their Death, they never stirr'd abroad without their Coffin along with them. And there was a very remarkable Thing in the Former, which was, that he desir'd his Body might not be embowel'd, after his Death, but on the contrary, that it might be the sooner consum'd and walled away, he order'd that his Nostrils, his Mouth, and Ears should be stuffed with Lime instead of Balm. As to *Charles the Fifth*, he order'd his Coffin to be brought into his Bed-chamber every Night, which, during his Life Time, occasion'd various Conjectures amongst his Subjects, who were mostly of Opinion, that it was a Coffin fraught with most valuable Jewels.

Since we are discoursing about *Charles the Fifth*, King of *Spain*, perhaps it will not be amiss to give an Account of a remarkable Passage relating to
Isabel

Isabel his royal Consort; who was so much renowned for her Beauty throughout all *Europe*. Being Dead at *Toledo*, she was put into a Coffin and deliver'd into the Hands of the Duke of *Gandia*, a Noble-man of the Family of *Borgia*, to be by him transported from thence to *Granada*, the Place appointed for the Burial of all the Kings and Queens of *Spain*; which done, and the Coffin deliver'd to the Canons belonging to the Cathedral, they would oblige him to take an Oath, as it was always Customary, that the Corps therein contain'd was that of the Queen of *Spain*. The young Noble man refus'd it, but being compell'd by the Bishop, who would not receive it upon any other Terms, he declar'd to him, that he would not swear that ghastly and frightful Corps, half eaten up by *Worms*, to be that of that beautiful Queen, admir'd and ador'd by all *Spain*; but this he was ready to attest, that it was the same Corps which he had receiv'd into his Charge, with express orders to bring it to the Cathedral Church at *Granada*. This dismal Spectacle was the Occasion of his making a Resolution to retire from the World, which he actually put in Execution, as soon as his Dutcheſs departed this Life.

Were we seriously to meditate upon this great and sudden Alteration we should find, that we have just Reason to cry out with *Job*, chap. 17. v. 14. *I have said to Corruption, thou art my Father; to the Worm, thou art my Mother, and my Sister*. But alas! This degenerate Age is too much harden'd against the Fears of another World; Immorality, Debauchery and Blasphemy are grown to such a Head, that all Thoughts of Death and Futurity are entirely laid aside.

Now it has always been observ'd, that publick Misery was the inevitable Consequence of publick Vice:

Vice : and if we examine into the Cause of those Judgments, God has been pleas'd to inflict upon us, and search after the Source of all Misfortunes, we shall find them to proceed chiefly from this, a total Oblivion of our latter End, and Hopes of enjoying our Riches, Pleasures, and Honours for ever. For, in the Name of Wonder ! could any Man have at the same Time the Thought of Sacrificing his Country to his own private Interest ; of exposing the Publick to Sale, breaking through all Bonds of Faith, of insulting the most sacred Principles of our holy Religion, of affronting God Almighty himself, and that of a necessity of a speedy Departure from this World, and of his appearing before a just Judge, who alone knows the Hearts of Men ? Should we often consider, that we must go out of this World (and that very soon, not being sure of one Day we have to live) as Naked as we came into it, that Bodily Pleasures can last no longer than the Body it self ; and that after this short Life we must expect an Eternity of Happiness, or Torments ; certainly, except we were as distracted, as impious and prophane, we would abstain from Wickedness, if not for the love of him who has so tenderly lov'd us, at least for our own Sakes, in order to avoid eternal Punishment. And indeed the present State of the Times does afford us but too much Reason to apprehend, that God's Judgments are already come abroad amongst us ; for as he generally adapts them to the People's Diseases, so the Decay of publick Wealth is a Punishment exactly suited to the covetous and mercenary Spirit of this Nation ; for as Covetousness undermines Faith, Probity and every Thing that is virtuous and good, so does it of Course over-turn those Principles, which are the necessary Fences of every Blessing and Happiness.

Give

Give me leave to consider one Thing more, which is, that as Death is the Condition of Life, the Law of Nature, and the Tribute of Mortals, no one doubts of its certainty, and a great many, who in their own Sentiments are not entirely lost to all Sense of Virtue and Religion, talk of preparing for it, but having perhaps a plentiful Fortune, a thriving Trade, or the Favour of their Prince, they still put it off from Time to Time, till at last they are overtaken and cut-off in the midst of their Debaucheries: *Let us take our Fill of this World,* say they, *whilst our Youth, Strength and Health permit us, and repent when we are Old.* Which is little better than to say, we are resolv'd to go to Hell, and suffer the most dreadful Penalties God has in Store for the Wicked, except by chance we happen to grow Old, and be weary of our Sins: For upon what Security do we propose to grow Old, and suppose we should, the Experience of the World sufficiently proves the Vanity of this Argument: For how many old Men do we see repent of their youthful Debaucheries? Do they not rather retain a Love and Affection for those Sins, which they can commit no longer? And the Reason of it is very plain; for can it be suppos'd, that a long Custom and Habit of Wickedness can prepare our Hearts to a sincere Repentance, does it not rather destroy the Modesty of human Nature, and all sense of God and Religion?

Therefore since our Death is so certain, and the Time thereof so uncertain, we'll conclude, that the best Means to Die well, which chiefly depends upon a good Conscience and a sincere Repentance, is to think often on Death, and to be always prepar'd, according to our Saviour's Advice, *Luke 12. 35, &c. Let your Loins be girded about, and your Lights burning; and ye yourselves like unto Men*
that

that wait for their Lord, when he will return from the Wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those Servants, whom the Lord when he cometh shall find watching: v. 39, 40. And this know, that if the good Man of the House had known what Hour the Thief would come, he would have watch'd, and not have suffer'd his House to be broken through. Be ye therefore ready also, for the Son of Man cometh at an Hour when ye think not.

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